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**DEPARTMENT OF POLITICAL SCIENCE AND  
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**DOCTORAL THESIS**

**ELECTORAL PARTICIPATION OF SCHEDULED  
TRIBES IN MAHARASHTRA, INDIA: A CASE STUDY  
OF NASHIK DISTRICT, FROM 1992 TO 2012.**

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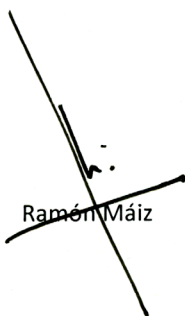
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Santiago de Compostela, 1 de junio de 2015



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## THESIS ABSTRACT



**Title of Thesis: Electoral Participation of Scheduled Tribes in Maharashtra, India: A case study of Nashik District, from 1992 to 2012.**

**ABSTRACT**

Indian society is characterized by a high degree of structural inequality based on the tenets of the caste system. Caste is said to be the fundamental importance to understanding Indian society. Traditional was divided into four groups based on traditional occupations viz. Brahmin, Kshatriyas, Vaishya and Sudra. But, in the modern Indian social system have two more marginalized caste groups namely, scheduled castes and scheduled tribes, who are living outside from the mainstream of the society due to their lower social and economic status. This caste system is based on the principles of purity and pollution, which involve the division of people into castes with unequal and hierarchal assignment of economic and civil rights ascribed by birth. Social exclusion among the castes is ensured through the practices of endogamy and social separation. Behind different conflict situations in India, the caste is an important characteristic of the Indian social structure which denotes a ritual hierarchical placement of social groups. These social groups are usually defined as endogamous groupings with traditional occupational specialization; the Scheduled Tribe category includes groups distinguished by their geographic isolation from the rest of the population, as well as their linguistic and cultural distinctiveness. Broadly defined, scheduled tribes are groups delineated on the basis of relative isolation, economic backwardness and cultural autonomy in relation to the non-tribal population. In the context of India, caste based politics has always remained in the forefront. Which is not only reflects in social life of Indian people but also economic and political behaviors of people are governed by the caste system. They have remained as educationally, culturally, economically and socially deprived sections which play a very significant role in their social, cultural, economic and religious ways of life and they are considered as a development factor in society. But they are still lagging far behind in the different walks of life like education, employment, political, social position, good health and empowerment etc.

Participation also has intrinsic value for the quality of life. Active participation of the people belonging to the lower strata would facilitate changes in the society itself. Political participation can be defined as the involvement of members of the society in the decision-making process of the system. Political participants are those individuals who are oriented to the input structure and engage themselves in the articulation of demands and decision making. Democracy in the sense of a system of decision making in which all members or citizens play active roles in the continuous process is inherently impossible. Differences in political participation can be related to demographic, socio-economic, ethnic, caste and religious characteristics, their value is relevant to the degree that they reveal motivational and socio structural uniformities. In short, social characteristics such as economic status, racial/ethnic/caste/religious group are likely to influence the political participation. Unless these are addressed, inequalities and differentials may continue to exist. Several studies revealed that the number of political parties and the participation of scheduled tribe voters are impacting the level of democratic functioning within a government and are playing an important role in forming the government at national and state levels. The electoral participation of scheduled tribe can be defined as the degree of participation of equality and freedom enjoyed by these groups in the shaping and sharing of power and in the value given by society to this role of scheduled tribe. So there was a need to overview and evaluate the inclusion level of scheduled tribes in changing politics of India. It is also to know, how the participation of scheduled tribes in the largest democracy of the world India, with a focus of effective electoral participations in the Panchayat Raj Institutions and legislative process of Maharashtra. The problems of involvement in politics is one of the aspect of theory and practice which have extremely diversified and at times contradictory, interpretations and forms of realization in different periods on different types of socio-political system and political cultures. It could be seen in the context of Participation in the electoral process as voters and candidates in elections; Political attitude such as awareness, involvement in design making politics and autonomy in political action. Through this study we tried to attempt to assessment the Scheduled Tribes electoral participation with different review literature which is supplement on socio-economic, political and educational status in present society. The main objective of this study was to bring about the advancement, development and empowerment of Scheduled Tribes, to eliminate all forms of discrimination

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against the Scheduled Tribes and to ensure their active participation in electoral politics. After having reviewed the available literature on the themes related without research problem, it may be stated that though a lot of literature is available on this issues in general and on tribals in particular yet not much has been written on the electoral participation of scheduled tribe's in Nashik Maharashtra. Hence there is a justification of an objective scientific study to understand the issue of political awareness among Scheduled Tribe's in Nashik Maharashtra where they are in such a great number and to evaluate their electoral participation. Thus the present study of electoral participation of Scheduled Tribe's in Nashik Maharashtra is academically and politically relevant. It may partially fulfill the gap in knowledge on this important theme.

The study has examined the caste as exclusion of backward castes people from social respects and economic benefits, and to find out its implication on economic development in general and in particular. This makes it necessary to examine the electoral participations of Scheduled Tribes in Nashik district of Maharashtra against a background of the electoral management bodies, operational legal frameworks and the performance of the various political parties. The study has a vast scope in terms of understanding the nature and status of electoral participation of tribal in a caste commanding society and its important in understanding the impact of this participation in extending the constitutional safeguards to the people belonging to Scheduled Tribes. In the framework of Indian democracy, over the past few decades, the issue of political representation of backward classes has emerged as a focal point. The entry of these classes in the political discourse has resulted in major shifts in the basic premises of democratic thinking and understandings on representation. The issue of electoral participation of marginalized section of the society is gaining great importance, an effort to gauge the pattern of electoral participation of Scheduled Tribes in a state with highest concentration of Tribal's are being made through the present study. The study is also importance because increasing participation of all sections of society in political process itself is considered an indicator of political development. As stated earlier electoral participation is a multifaceted process, involving participation before, during and after elections. It is necessary participation which is undertaken in various programmes in all these fields should be studies. For the present investigation I have

selected an important district of the state Maharashtra, Nashik on the basis of the concentration of the Scheduled Tribes. I tried to find out the tribal status in the society and politics in the present context, and whether tribal organizations and tribal's leaders have succeeded in empowering the Scheduled Tribes in some way or not. The present thesis, therefore, aims to explore these shifts in the discourse on political representation by examining the cases of Scheduled Tribes political representation in Indian democracy. Electoral participation of Scheduled Tribes in Maharashtra particularly in Nasik district is an empirical study through which a humble attempt has been made to enhance a better understanding of the participation of marginalized groups in political process in Nasik district of Maharashtra, India.

This thesis seeks to examine the contemporary methods of political participation used by Scheduled Tribes to influence government policy. The research has three main objectives. Initially it seeks to understand the current status of scheduled tribes in Indian society with historical perspectives. Secondly it will analyze the distribution pattern and socio-economic background of scheduled tribes. Thirdly, it seeks to understand the political socialization and electoral participation of scheduled tribes.

It was my primary intention that this thesis explores important issues around scheduled tribe's participation within the political system. The questions I tried to answer through this examination were:

1. What is the socio-political position and level of awareness of Scheduled Tribes in Maharashtra in general and Nasik district in particular?
2. How is the Scheduled Tribes participation in politics and how some organizations are enhancing it?
3. What type of political leaders is emerging from Nasik district and from Scheduled Tribes masses in general?

The present work was an empirical study based on both primary and secondary sources of data from Nashik district which was selected on the basis of dominant position and distribution of tribal groups. Primary data were collected by conducting the intensive fieldwork between the summer of 2013 and the summer of 2014 in the tribal tehsils of Nashik viz., Baglan, Chandwad, Deola, Dindori, Igatpuri, Kalwan, Malegaon, Nandgaon, Nashik, Niphad, Peint, Sinner, Surgana,



Trimbakeshwar, and Yeola about electoral participation and socio-economic status of Scheduled Tribes (from the census of 1991, 2001 and 2011) in order to measure the present spatial distribution of tribal population. A total of 717 respondents representatives were interviewed from Scheduled Tribe focus groups were conducted in the district with the help of a 36-point questionnaire structured and guided scheduled. A total of 400 respondents of these villages (average population: 155); 122 respondents representative from Gram Panchayats, 122 village leaders and 73 representative from Panchayat Samiti and Zilla Parishad. The random samplings were done with a series of 12 interviews and 3 focus gatherings and utilized for interviews and studied Scheduled Tribes people. These questionnaires were pilot tested in 8 villages of 15 tehsils (Surgana, Kalwan, Baglan, Deola, Dindori, Peth, Trimbakeshwar and Igatpuri) before being refined and extended to the larger group of villages. The questions were asked to know the tendency about the elections and awareness related to voting, participation in design making meetings. Additional information's were gathered from government departments (annual reports, Statistical data sheets) and by interviewing professionals, including government officials, party politicians, doctors, lawyers, and bankers, who have regular contact with villagers in these areas. These groups were consciously presenting their tradition, history, their experiences and their present situation etc. The broad analyses of the data pertaining to each variable were as the degree of Politization; sources of political information; party affiliation and voting intention.

Democracy offers citizens an opportunity to elect and subsequently dispose governments through the political process. So the participation has long been acknowledged as the central theme of democratic governance, where citizens enjoy the right to participate in governance. Citizen's participation in recent years has been more greatly valued and democratic countries around the world are making efforts to broaden the scope of participation beyond citizens, political responsibilities. It is now acknowledged that wider public participation improves the government's ability to discern public interests, and allows it to gain legitimacy; it is through this mechanism of participation that the people can hold public officials to account. As per the statement of Aristotle, man is a political animal by nature and his political activity may take place either explicitly or implicitly within his own group. As the result, nature of political participation of human beings should be qualitatively

different from that of Aristotelian times. The political participation in present nation has to be highly conscious and constant in order to establish democratic institutions which are useful for each and every individual.

People's participation in the political institutions gained urgency as a political process in which the previously excluded classes or groups must become involved, to have a voice in and generally must gain access to the benefits of the economic and social development process within the country. As such participation came to be identified with a broad commitment of one's own for redressing the imbalances of development activities, and also to provide the conditions in which people can take an active role in the development process. It came to be emphasized, from that of the passive and consultative process, as in the development programmes, to at the top extreme, the broad and active participation of people in all aspects of socio-economic development processes. A developing democracy like India needs the wider participation of people irrespective of caste, colour, creed and sex. In order to provide this opportunity, the system of democratic decentralization through Panchayati Raj Institutions (PRIs) was introduced. With the Constitutional mandate for setting up PRIs in the state, the functioning of Gram Sabhas as grass root institution in the overall context of decentralized governance has assumed primacy as both the success of the democratic process and the economic development of our country, are now so much dependent upon it. With the Constitutional mandate for setting up PRIs in the state, the functioning of Gram Sabhas as grass root institution in the overall context of decentralized governance has assumed primacy as both the success of the democratic process and the economic development of our country, are now so much dependent upon it. It has also become important that they not only be efficient in terms of managing resources and people but also sharply increase their ability to take a long-term view of development in the wider context. As Scheduled Caste and Tribes constitute a sizeable portion of the total population, their participation in grass roots politics is essential to make democratic governance successful. The question of their participation arises because of their long standing neglected social status in male-dominated Indian society.

Equal participation of Scheduled Tribes could be activated by many strategies like promoting education; enacting legislations to protect their rights and

check caste discrimination; providing ample employment opportunities; ensuring political equality not only in the equal right to franchise but also the more important right to gain access to the formal institutionalized centres of power. From the point of view, the political aspect of electoral participation was the pre-requirement and the Scheduled Tribes feels politically efficacious. Without the development of sense of political efficacy among them, they could not assert themselves in various spheres of life nor can they cope with their problems. As per census (2011), total population 3,509,814 (57.47 %) of Nashik districts lives in rural areas of villages in which males (1,804,712) and females (1,705,102) were respectively. While, 42.53 percent (2,597,373) lives in urban regions of district, in which males (1,352,474) and females (1,244,899) are respectively. The sex ratio in the district was 945 females per 1000 males while in urban region were 920. The child population (0-6 years) in rural areas was 496,060 of which males 262,482 and females were 233,578 where as in urban region was 331,875 of which males and females were 175,568 and 156,307. This child population figure of Nashik district was 12.98 % of total urban population; while child population comprises 14.54 % of total rural population of the district. Similarly child sex ratio is equal in both areas that are 890 girls per 1000 boys. About 23 % of total district population were belongs to schedule tribe and it could mainly concentrated in the western hilly part of the district.

Total number of people literate in Nashik district was 4,345,366 in which males 2,397,538 and females were 1,947,828 respectively. The average literacy rate of Nashik district was 82.31 percent while male literacy rate is 88.17 percent and female literacy rate is 76.08 percent. The average literacy rate in Nashik district was 89.12 % in which males 92.71 % and females were 85.23 % respectively. About 2,018,934 people were literate from urban region in which males 1,091,074 and females 927,860 were respectively. Whereas the literacy rate in rural areas of Nashik district was 77.19 % in which male (84.71 %) and female (69.31%) stood respectively. About 2,326,432 people were literate in which males 1,306,464 and females 1,019,968 were respectively. There were only 130 (32.5 %) respondent agreed and know the age of contesting election (25 years) where as 270 (67.5 %) respondent who didn't not know the age of election. There were 70 % people had not known the linkage of Gram Panchayat and Block Development Officer. Regarding the awareness only 80 (20 %) people were aware about the of rule18

years as a voter while 320 (80 %) people were found unaware. These people were sometimes not able to vote because they were not registered, they don't had time, they had not the facility to go for voting or they had difficulty getting to the polls. It reveals that Scheduled Tribes population has very poor knowledge and awareness regarding the various political activities like elections, campaign, voting, and attending public meeting etc. There was significant difference in literacy, newspaper readership and membership in Gram sabhas and political parties across Scheduled Tribes in district Nashik, which had affected on socio-political position and found lower participation in local governance. So the democracy in India still weak, vulnerable and inefficient which needs to be strengthened and consolidated.

There was an 80 % respondent take part in election of gram panchayat and participate in the voting while 20% respondent was found away from the election. Whereas 75 % of respondent was participated and voted in panchayat Samitis election and 25 % respondents were from out of the voting. In Zilla Parishad Election 72.5 % respondent were participated and 27.5 % respondent were found away from voting's. There were only 70 % respondent were voted in Vidhan Sabha and 68.75% respondent in Lok Sabha, while 30 % and 31-25% respondent were found away from both the elections. The study revealed that only 68.75 % to 80% of Scheduled Tribes participated in all the election. Interestingly most of the voter had not known the political parties rather they know only the symbol for which they voted and they cast their vote not according to their own judgment and conscience but according to the dictated by the local leaders. There were 100 (25%) respondents take part always in election campaign and showed their interest to vote for candidate and party, whereas 144 (36 %) respondents were participated and talked some time but large number of respondents 244 (61%) they never talked to the particular candidate or party during the campaign. There were 112 (28 %) people who showed their interest always in political meetings, rallies, speeches or supported to particular candidate, 148 (37 %) people were confuse but showed their interest some time and 260 (65%) people respondent were away from the campaign. About 88 (22%) people from respondent who were showed their interest always in work for any one of the parties or candidates during the election; 152 (38 %) people were confuse and probably were participated. But about 240 (60%) people were never participated in parties or candidates work. Regarding the peoples contribution

in the number of votes which candidate gets in their villages and only 72(18%) did a great deal for voting; 48(12%) did very little, 88 (22%) people some time but 192 (48%) people found outside from these process and do not shown their interest. Nearly one-fifth of the candidates (15) have contested for the panchayat seats out of their own interest, while the influence of the local elite, in persuading the candidates to contest elections, was found to be prominent in 75 % of the cases. The majority of 54.7 % elected members in gram panchayat attended panchayat meetings regularly whereas 45.3 % member found out of the process. Socially, the leadership dominated by the Maratha caste (forward caste) which was found to be a development-oriented, resourceful on advantage and power based positions. The political parties do not show their interest Scheduled Caste and Scheduled Tribes leaders because of the hierarchy of caste base politics. In comparison to the present leadership had not allowed and encourage the leaders who belong from the socially backward and poor; old leadership found faith, but didn't encourage free discussion within the party system.

The four panchayats include a large number of Scheduled Tribe and Scheduled Caste representatives (40.97 %), with 16 and 9 elected members respectively. Out of the 16 Scheduled Tribal representatives (including women representatives) 14 (87.5 %) have been elected to seats reserved for them. General / OBC were the next in number with 15 (24.6 %) elected members in these panchayats. For the purpose of analysis the representatives were divided into four different caste groups like first, Forward Caste or Open Casts (Maratha and other upper castes), second Backward Caste; third, Scheduled Caste and fourth, Scheduled Tribe. The reason for such substantial number of elected officials belonging to disadvantaged groups like SCs, STs and Women can beat tribute to the reservation policy of the 73 rd Constitutional Amendment; since the representation of these categories is very minimal in the general constituencies. The general constituencies are dominated by representatives belonging to the Khandayat caste, which was a dominant caste in the region.

About 90 % people says never they meet to the elected political leader (MLA's and MP's), while only 3 % people found and they meet once at district place not in the village, 4 % says few times and 3% says they meet quite often. There was no much change in data in meeting to the Zilla Parishad and panchayat Samiti leaders. Whereas in local panchayat there were more than 60 % people meets regular to the

leaders of gram panchayat. The participation in protest or demonstration about 20% people had taken; 15 % people found always, and 25% some time participate in any protest or demonstration. This results due to the lack of awareness regarding the policy and programme.

Nashik district has 15 blocks, 72 Gat for Zilla Parishad representation which represents 73 members from different parties. The Nationalist Congress Party (NCP) shows the domination in Zilla Parishad election followed by Shiv Sena (SS), Indian national Congress (INC), Communists Party of India Marxist (CPIM) Bharatiya Janata Party (BJP), Janata Dal Secular (JDS) and Maharashtra Navnirman Sena (MNS) respectively. While in Panchayat Samiti election has 144 Gan, which represents 141 and shows the domination by Nationalist Congress Party (NCP) followed by Shiv Sena (SS), Indian National Congress (INC), Bharatiya Janata Party (BJP), Communists Party of India Marxist (CPIM), Independents (Inds), Janata Dal Secular (JDS) and Maharashtra Navnirman Sena (MNS) respectively.

Despite many differences the underlying unity may, however, be seen in the contexts of tribal cultural tradition and economic and political demands as well as their tendency towards the nature of concentration and clustering in few enclaves in the hilly and forested areas in the country. Their social life was highly organized and complete in itself. They found a rich tradition of culture which is deeply entrenched in their social fabric. This sense of belonging among the tribes is because of their unique nature of socio-social control system. The tribes found their dependence on food gathering, through many hunting, pastoralism, shifting agriculture areas. The food gathering and hunting economies have made their life semi-nomadic. The large number of tribal community found continue to be extremely backward, some of them were still in the primitive food gathering stage, where as some others have progressed a little in terms of economic and educational advancement. The tribal economy was unisectoral and found no longer self-sufficient and still continues to be based primarily on land and forest with which they have symbiotic relationship. The Bhils, Thakar, Warli, Konkana and Halba etc., were some groups who live on the outskirts of forest and depend upon forest produces. Due to the complete absence of irrigation and use of primitive technology in agriculture which results in the low yield per acre community faces with poverty, deprivation. The unawareness and lack of education could found the obstacle in

implementation of many developmental schemes. Which also affect the voting behaviour and found sometimes not able to vote because they couldn't register, they don't have time, lack of facility to go for voting or found difficulties in casting vote? It was also found the wider gap between the tribals and the non-tribals. Still it has been found considerably very low signs of an increasing strength and assertiveness in civil society in the part of Nashik, Maharashtra than in other rural part of India.

The system of the election to these institutions, their composition and the role of political parties in local government has determined these success or failure. Some other variables could also plays important role in participations such as religion, caste, language, money etc. which adversely affect the electoral process, participation and leaderships; other factor includes ideology and organizational strength etc. The ideologies and policies of different political parties play a vital role in determining the electoral participation. However, it could difficult to draw a specific line of demarcation regarding the extent of electoral participation at the global level. It also explored that among low socio-economic status, financial dissatisfaction are related to feelings of political alienation and apathy. When these components are isolated and appropriately weighed, predictions about participation under varying conditions should become much more accurate.

The electoral participation gives the chance to people to shape their destiny which also becoming a matter of important politics. Everybody accepted the need of peoples participation in setting the goal and implementing the policies in considered highly essential. The desirability or necessity of such participation by the people has thus assumed much importance.

It plays a very crucial role in survival of ongoing democratic political system. But political awareness could bring the sense of interests among the general masses. When the interests articulated as a result of political consciousness and it leads to interest aggregation as well as mass aggregation. Then the masses could mobilize the outcomes which will effective and participation of masses in affairs of the political system. The fundamental though of ideological differences in the policies and programme of parties, all parties subscribe, to democracy, socialism, secularism and non-alignment. Apart from the subjective factors like family, caste, religion and regional considerations, the participation of voters was subjected to socio-economic problems, role of political parties, the ideological propaganda, the

personal merits of the candidates etc. But above all the class factor which, cuts across the caste, religion and other factors and becomes determinant. A party could be generally the bearer of this or that class and when it wins or loses, it certainly amounts to the victory or defeat of this or that class and ideology. There has been movement for further political empowerment of Scheduled Tribe for increasing their representation in Panchayat Raj Institutions. However, in reality everywhere in the country Scheduled Tribe found not represented in good number in political parties, parliament and other decision making bodies. Hence Scheduled Tribes remain marginalized and insufficiently represented; no doubt in due course of time, due to Panchayat Raj Institutions, tribe have got rights equal to that and hence are entitled to exercise franchise and contest for election at various levels. The study shows the reality of a socio-political position and level of awareness of Scheduled Tribe in Nasik district also found very low and has to be increased for socio political equality. The reasons of low representation of Scheduled Tribes in decision making bodies, in most cases the fault lies in the low social and economic status, social division of labour along with prescribed social roles which resulted in the exclusion of these groups from the main political and decision making process. There several dynamic leaders in Scheduled tribes community who have the ability to works and transform their society to overcome the challenges of an economic, political and social crisis but the political parties do not gave them tickets in adequate numbers only the policy of reservation has been justified on the ground that Scheduled Tribes could does best represents their voice on tribal issues and concerns. This would be new perspectives and enrich policy making tool for empowering Scheduled Tribe. The study revealed that a range of social prejudices exist everywhere in district, in all communities and the policy of reserving seats for Scheduled Tribe sat in Panchayat which yielded a dramatic change. This could bring in almost 36 % Scheduled Tribes people shown their interest in decision - making process at the grass root level. But till social and economic subordination of tribes relatively less, where, social role has been co-delineated that tribal remain in the fringes of the political system. Its could be the high time the Government revisits its own policies of allocation of finances to the states, which often done at the political level. Since the study located in Nashik, Maharashtra, this need to mention that growing mistrust of state and its institutions poses a serious problem not only for peace and survival of democracy in the region but also for the effective functioning of political bodies

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like PRIs. The district confirmed the proposition that local politics found less ideological and more ego centric, an interest group politics where political parties used a matter of convenience and not as an article of faith, which revolves round one/two leading personalities and extend to all field of power in the area which find its expression in extending local concessions. The study highlighted numerous issues and challenges faced by the tribal population across the districts. For instance high illiteracy, low per capita income, under nourishment, poor health, food deficiency, poor housing and living conditions; tribal areas were found lacking transportation, communication and electricity, etc., these were some of the serious challenges for which urgent policy issues needs to be under taken to mitigate their problems.



## DECLARATION

I hereby declare that, the entire work incorporated in the thesis entitled "Electoral Participation of Scheduled Tribes in Maharashtra, India: A Case Study of Nashik District, from 1992 to 2012", which I am submitting for the degree of Doctor of Philosophy in the Faculty of Political and Social Sciences to the University of Santiago de Compostela, Spain is carried out by me under the guidance and co-guidance of Professor Dr. Máiz Suárez, Ramon and Dr. Cristina Ares Castro-Conde. And to the best of my knowledge this work has not been published wholly or partly for the award of any degree or diploma in any University or Institute.

**Chitra Anil Kurhe**

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## LIST OF ABBREVIATIONS

Abreviaciones	Full Form
ATSP	The Additional Tribal Sub-Plan
BDO	Block Development Officer
BJP	Bharatiya Janta Party
CEDAW	The Convention on The Elimination of All Forms of Discrimination Against Women
CEO	The Chief Executive Officer
CIP	Caste In Indian Politics
CPIM	Communist Party of India (Marxist)
DALITS	Lower Caste / Bhadkward Castes
DG	Disbursed Groups
DIC	District Industries Centre
DTP	Tribal Development Plan
GSDP	The Gross State Domestic Product
INC	Indian National Congress
IPC	Indian Penal Code
ITC	Industrial Training Centre
ITDP	Tribal Development Project
ITDP	Tribal Development Project
ITI	Industrial Training Institutes
ITSP	Indian Tribal Sub-Plan
JDS	Janata Dal Secular
JDS	Janata Dal Secular
JMP	The Joint Monitoring Programme
LOK SABHA	House of The People

MADA	Modified Area Development Approach
MCED	Maharashtra Centre For Entrepreneurship Development
MFP	Minor Forest Produce
MITCON	Consultancy and Engineering Services Ltd. Self Employment Promoting Training Program
MLA	Member of Legislative Assembly
MNS	Maharashtra Navnirman Sena
MP	Member of Parliament
MTA	Ministry Of Tribal Affairs
NCAER	National Council of Applied And Economic Research
NCP	Nationalist Congress Party
NGO	A Non-Governmental Organization
NSFDC	The National Scheduled Castes And Scheduled Tribes Finance And Development Corporation
NSTFDC	Scheduled Tribes Finance And Development Corporation
OBC	Other Backward Class
OD	Operational Directive
PESA	The Panchayats Extension To The Scheduled Areas
PG	Primitive Group
PHCC	Primary Health Care Centres
PMS	Post-Metric Scholarships
PRI	Panchayat Raj Institution
PTG	Particularly Vulnerable Tribal Group
PTG	Primitive Tribal Group
PVTG	Particularly Vulnerable Tribal Group
RAJYA SABHA	Council of States



RDD	Rural Development Department
RPI	The Republican Party of India
SBC	Special Backward Caste
SC	Scheduled Castes
SCA	The Special Central Assistance
SCA	The Special Central Assistance
SCSP	Scheduled Caste Sub-Plan
SDI	Social Development Indicator
SMPTBs	Special Multi-Purpose Tribal Blocks
SS	Shiv Sena
ST	Scheduled Tribes
TDB	Tribal Development Block
TDD	The Tribal Development Department
TRIBAL	Being used Synonymous with ‘Scheduled Tribes’
TRIFED	Tribal Co-Operative Marketing Development Federation
TSC	Total Sanitation Campaign
TSP	Tribal Sub-Plan Area
TSP	Tribal Sub-Plan
VIDHAN PARISHAD	Legislative Council
VIDHAN SABHAS	Legislative Assembly
ZP	Zilla Parishad

# CONTENTS

Sr. No.	Title	Page
•	Declaration	xxi
•	Acknowledgement	xxiii-xxiv
•	List of Abbreviations	xxv-xxvii
•	Content	xxviii-xxxvi
•	Table	xxxvii-xli
•	Figures	xli-xliii
•	Maps	xliii
-	<b>Introduction</b>	<b>47-67</b>
1.1	Background	47
1.2	Literature Review	49
1.3	Importance of the Study	60
1.4	Objectives	61
1.5	Research Questions	61
1.6	Methodology	62
1.6.1	Field Work	62
1.6.2	Archival Work	63
	i. The Degree of Politization	63
	ii. Sources of Political Information	63
	iii. Party Affiliation	63
	iv. Voting Intention	63
1.6.3	Interviews	64
1.6.3.1	Basis Behind Selection of Respondents	65
	a. Age	65

	<b>b. Castes</b>	<b>65</b>
	c. Religion	66
	d. Wealth	66
	e. Education	66
	f. Political background of the family	66
1.7	Chapter Organization	66
	I. Introduction	66
	II. Chapter First	66
	III. Chapter Second	67
	IV. Chapter Third	67
	V. Chapter Fourth	67
	VI. Conclusions	67
	VII. Bibliography	67
	I. Methodological Appendix	67
<b>Chapter-I</b>	<b>Scheduled Tribes and Political Participation</b>	<b>69-92</b>
<b>1.1</b>	Background	72
<b>1.2</b>	Concept Clarification	76
<b>1.2.1</b>	The Scheduled Tribes (STs)	77
	a. Geographical isolation	77
	b. Backwardness	78
	c. Distinctive culture, language and religion	78
	d. Shyness of contact	78
<b>1.2.2</b>	Political Participation	78
<b>1.3</b>	Historical Prospect of the Concept of Political Participation	81

<b>1.4</b>	Hierarchy of Political involvement	85
<b>1.4.1</b>	Transitional and Spectator Activity	86
<b>1.4.2</b>	A Hierarchy of Political Participation	87
<b>Chapter- II</b>	<b>Current Status of Scheduled Tribes in Indian Society with a Historical Perspectives</b>	<b>93-152</b>
<b>2.1</b>	Background	95
<b>2.2</b>	Indian Tribes from a Historical Perspective	96
<b>2.3</b>	Connotations of the Word-Adivasi	98
<b>2.3.1</b>	Constitutional View	98
<b>2.4</b>	Definitions and Measures	98
<b>2.5</b>	Classification of Tribes	105
<b>2.5.1</b>	The Geographical Classification	106
<b>2.6</b>	Regional Characteristics of Tribes	107
<b>2.7</b>	Tribals Population	108
<b>2.8</b>	Development of Tribes	114
<b>2.9</b>	Constitutional Provisions	116
<b>2.10</b>	Scheduled Tribes and Constitutional Safeguards	117
<b>2.10.1</b>	Social	118
<b>2.10.2</b>	Economic	118
<b>2.10.3</b>	Political	119
<b>2.10.4</b>	Constitutional Powers of the President	120
<b>2.10.5</b>	Powers of the Governor in State	120
<b>2.10.6</b>	Tribes Advisory Council.	121

<b>2.10.7</b>	<b>The Commissioner for the Scheduled Caste and Scheduled Tribes.</b>	<b>122</b>
<b>2.10.7.1</b>	The Role of Tribal Commission, Committees and Legislatives Acts.	122
<b>2.10.7.2</b>	The fifth Scheduled and other Related Laws	123
<b>2.10.8</b>	Tribal Development Commissioners and Committees in India	123
<b>2.10.9</b>	The Land Problems of Tribes and Various Acts	125
<b>2.11</b>	Plan Strategies and Distribution of Plan Benefits among the Tribes.	127
<b>2.11.1</b>	Third Five-Year Plan (1961-1966)	127
<b>2.11.2</b>	Fourth Five-Year Plan (1969-1974)	128
<b>2.11.3</b>	Fifth Five-Year Plan (1974-1979)	129
<b>2.11.4</b>	Sixth Five-Year Plan (1980-1985)	130
<b>2.11.5</b>	Seventh Five-Year Plan (1985-1989)	130
<b>2.11.6</b>	Eight Five-Year Plan (1992-1997)	131
<b>2.11.7</b>	Ninth Five-Year Plan (1997-2002)	131
<b>2.11.8</b>	Tenth Five-Year Plan (2002-2007)	131
<b>2.11.9</b>	Eleventh Five-Year Plan (2007-2012)	131
<b>2.12</b>	Empowerment	133
<b>2.12.1</b>	Social	133
<b>2.12.2</b>	Economic Empowerment	133
<b>2.12.3</b>	Social Justice	134
<b>2.13</b>	Implementation of TSP and SCA (Tribal Sub-Plan & Special Central Assistance)	134

<b>2.14</b>	Grant-in-Aid Under Article 275 (1) of the Constitution	135
<b>2.15</b>	Present Strategy –The Tribal Sub-Plan	135
<b>2.16</b>	Allocation of Subject to The Ministry	137
<b>2.17</b>	Degradation of Status of Scheduled Tribes	138
<b>2.17.1</b>	Deprivation of Political Power	139
<b>2.18</b>	Tribal Groups in Maharashtra	140
<b>2.18.1</b>	Tribes Culture in Maharashtra	143
<b>2.18.2</b>	Pattern of Integration and Change	145
<b>2.18.3</b>	Occupation of Tribes in Maharashtra	147
<b>2.19</b>	Programme and Projects for Tribal Development in Maharashtra.	148
<b>2.20</b>	Overall Socioeconomic Status.	149
<b>Chapter- III</b>	<b>Socio-economic Background of Scheduled Tribes</b>	<b>153-238</b>
<b>3.1</b>	Background	155
<b>3.2</b>	Demography and Representation of Scheduled Tribes	157
<b>3.3</b>	Overview of the State Maharashtra and its Socio-economic Profile	159
<b>3.4</b>	Distribution of Tribal Population (1991, 2001, 2011)	160
<b>3.5</b>	Cores and Peripheries of Major Tribal Groups	165
<b>3.6</b>	Concentration of Tribal Population	173
<b>3.7</b>	Distribution Pattern	176

<b>3.8</b>	<b>Change in Distribution of Tribes</b>	<b>179</b>
<b>3.8.1</b>	Very Low	179
<b>3.8.2</b>	Low	180
<b>3.8.3</b>	Medium	180
<b>3.8.4</b>	High	180
<b>3.8.5</b>	Very High	180
<b>3.9</b>	Growth rate of Tribal Population (1991 – 2011)	181
<b>3.10</b>	Profile of Nashik District	183
<b>3.10.1</b>	Location	183
<b>3.10.2</b>	Administrative Set-up	184
<b>3.10.2.1</b>	Sub-Division of Nashik	184
<b>3.10.2.2</b>	Historical Background of District	185
<b>3.10.2.3</b>	Demographic Features of the District	186
<b>3.10.3</b>	Literacy Rate	194
<b>3.10.4</b>	Sex Ratio	196
<b>3.10.5</b>	Child Population	196
<b>3.10.6</b>	Child Marriage	197
<b>3.10.7</b>	Occupation	198
<b>3.11</b>	An Overview of Nashik District	198
<b>3.11.1</b>	Semi Developed Areas in Nashik District	198
<b>3.11.2</b>	Less Developed Areas	199
<b>3.11.3</b>	Agricultural Status	203

<b>3.11.4</b>	Water, Sanitation and Hygiene	204
<b>3.11.5</b>	Educational Status	204
<b>3.11.6</b>	Education Status among Scheduled Tribes	207
<b>3.12</b>	Trends in Educational Progress	208
<b>3.12.1</b>	Unequal Diffusion and Provision of Schooling	209
<b>3.12.2</b>	Inadequate Availability of School	209
<b>3.12.3</b>	Poor Implementations of School Level Policies	210
<b>3.12.4</b>	Pre-matric Scholarships	210
<b>3.12.5</b>	Ashram Schools	210
<b>3.12.6</b>	Hostels and Mid-day Meal Scheme	211
<b>3.12.7</b>	Physical Infrastructure of School	211
<b>3.12.8</b>	Inadequacy of Teachers and Transaction	211
<b>3.12.9</b>	Condition of Teaching Learning	212
<b>3.13</b>	Density and Distribution of Tribal in Tribal Sub-Plan Area-(TSP Areas)	215
<b>3.14</b>	Important Sub-Sectors of Tribal Development	222
<b>Chapter- IV</b>	<b>Electoral Participation Among Scheduled Tribes</b>	<b>239-318</b>
<b>4.1</b>	Background	241
<b>4.2</b>	Political Society and Effective Participation	253
	a. Election	255
	b. Role of Political Parties	255
	c. Composition of Panchayati Raj Institutions	255



<b>4.3</b>	<b>Political Aspects of the Organization</b>	<b>261</b>
<b>4.4</b>	Political Scenes	261
<b>4.5</b>	Panchayat Raj	262
<b>4.6</b>	Panchayat Raj Systems	263
<b>4.7</b>	Nodal Agency	264
<b>4.8</b>	Zilla Parishad (ZP)	264
<b>4.9</b>	Nagar Panchayat / Nagar Palika	265
<b>4.10</b>	Panchayat Samitis	265
<b>4.11</b>	Gram Panchayats	265
<b>4.12</b>	Gram Sabha	266
<b>4.13</b>	Political Leadership	267
<b>4.14</b>	Leadership in the District	268
<b>4.15</b>	Level of Interest in Politics	269
<b>4.16</b>	Participation of Elected Representatives	270
<b>4.17</b>	Participation at Gram Panchayat Meetings	270
<b>4.18</b>	Transformational and Transactional Leadership	272
<b>4.19</b>	Effective Leadership	272
<b>4.20</b>	Participation for Setting the Agenda	273
<b>4.21</b>	Participation in Decision-Making	275
<b>4.22</b>	Participation Explanation	276
<b>4.23</b>	Caste and Representation	277
<b>4.23.1</b>	Contacting	278
<b>4.24</b>	Factors Contributing to the Lower Participation in Panchayats	280

<b>4.25</b>	<b>Implications of Affirmative Action and Participation</b>	<b>281</b>
<b>4.26</b>	The Local politics of the Study Areas	283
<b>4.26.1</b>	The political Economy of the District	283
<b>4.26.2</b>	Politics of district Panchayat	284
<b>4.27</b>	Block Panchayat Politics	287
<b>4.28</b>	Parliamentary Politics and Assembly	302
<b>4.29</b>	Representatives Responsiveness and the Interests of Constituents	312
<b>V</b>	<b>Conclusions</b>	319-328
<b>VI</b>	<b>Bibliography</b>	329-352
<b>VII</b>	<b>Methodological Appendix</b>	353-365
<b>VIII</b>	<b>Resumen de la Tesis Doctoral</b>	367-374

## TABLES

Table No.	Descriptions	Page No.
<b>Table-2.1</b>	Proportion of Scheduled Tribes Population out of Total Population in India	109
<b>Table-2.2</b>	Percentage of Tribal Population in State out of Total Population Where as the Total Population of India is 8.6 %.	111
<b>Table-2.3</b>	Plan Allocations for Tribal Development (1969-2002).	128
<b>Table-2.4</b>	Plan and Fund Allocation for Tribal Welfare.	129
<b>Table-2.5</b>	Tribal Sub-plan (TSP) Flows and Five Year Plans.	133
<b>Table-2.5</b>	Tribal Community in Maharashtra, (Census, 2011).	141
<b>Table-3.1</b>	Sub-Caste Population of Scheduled Tribes in Nashik District of Maharashtra (Census, 2011).	162-164
<b>Table-3.2</b>	Distribution of Sub-Caste (groups) of Schedule Tribe in Maharashtra.	166
<b>Table-3.3</b>	Scheduled Tribe Population for the Census Year 1991, 2001 and 2011.	169-170
<b>Table-3.4</b>	Distribution of Population, Decadal Growth rate, Sex-ratio and Population Density 1991-2011.	171-172
<b>Table-3.5</b>	Percentage of Decadal Variation in Population of State of Maharashtra 1991-2011.	174
<b>Table-3.6</b>	Classification of Growth Rate in Maharashtra.	176

<b>Table-3.7</b>	Population of Scheduled Tribes and Growth Rate in Maharashtra.	178
<b>Table-3.8</b>	Percentage of Scheduled Tribes Population in Maharashtra.	178
<b>Table-3.9</b>	Percentage in Growth of Tribal Population in Maharashtra, 1991 – 2011.	183
<b>Table-3.10</b>	Overall Population in Nashik District of Maharashtra.	187
<b>Table-3.11</b>	Tribal Population in Nashik District of Maharashtra.	188
<b>Table-3.12</b>	Percentage of Rural-Urban Population Distribution in Nashik District (Census Year 1991, 2001 and 2011).	188
<b>Table-3.13</b>	Demographic Status and Percentage of Rural-Urban Population in Nashik District of Maharashtra.	189
<b>Table-3.14</b>	Number and Population of Gram Panchayats from 15 Talukas in Nashik District of Maharashtra.	190
<b>Table-3.15</b>	Literacy and Educational Level in Nashik District of Maharashtra.	195
<b>Table-3.16</b>	No of House Hold, Population, Sex Ratio and Literacy Rate from 15 Talukas in Nashik District of Maharashtra (Last from Three Decades).	200
<b>Table-3.17</b>	Schools and Higher Educational Infrastructures in Nashik District of Maharashtra.	206
<b>Table-3.18</b>	Weaknesses Strengths, threats and Opportunities in Nashik District of Maharashtra.	213
<b>Table-3.19</b>	Density of Tribal Population in Tribal Sub Plan Areas from Maharashtra (TSP Areas).	216

<b>Table-3.20</b>	<b>Tribal Sub Plan outlay from Nashik District of Maharashtra (₹ in Crore).</b>	<b>220</b>
<b>Table-3.21</b>	Outlays of Tribal Development Department over Important Sub-Sectors from Nashik District of Maharashtra (₹ in Lakh).	222-223
<b>Table-4.1</b>	Information of all Social Groups in Nashik District of Maharashtra.	248-249
<b>Table-4.2</b>	Population and Literacy Rate of all Social Groups in Nashik District of Maharashtra.	249
<b>Table-4.3</b>	Population (Rural-Urban) of 15 Taluka in Nashik District of Maharashtra.	250
<b>Table-4.4</b>	Percentage of Literacy Rate of all Social Groups and ST Population from Nashik District of Maharashtra.	251
<b>Table-4.5</b>	Awareness of Scheduled Tribes in Voting Pattern (N=400).	252
<b>Table-4.6</b>	Participation of Scheduled Tribes Respondents in the Election Campaign (N=400).	257
<b>Table-4.7</b>	Participation in Campaign and Number of Votes Casts from the Villages (N=400).	258
<b>Table-4.8</b>	Participation of Scheduled Tribes Respondents in Elections (N=400).	258-259
<b>Table-4.9</b>	Level of Interest in Politics from Zilla Parishad Elected Member. (N=73).	270
<b>Table-4.10</b>	Participation of Scheduled Tribe in Panchayat Meetings (N=122).	271
<b>Table-4.11</b>	Gender and Caste Division of Representatives in Raising Problems (N =122).	273
<b>Table-4.12</b>	Gender and Caste Division of Participation in Discussions (N =122).	275

<b>Table-4.13</b>	<b>Participation in Decision-Making (N=122).</b>	<b>276</b>
<b>Table-4.14</b>	Pattern of Interaction between Scheduled Tribes and Gram Panchayat (N=122).	277
<b>Table-4.15</b>	Number of Blocks Gram Panchayats and Villages in Nashik District of Maharashtra.	284
<b>Table-4.16</b>	Zilla Parishad -Party-Positions During the last 3 Elections.	285
<b>Table-4.17</b>	Represents the Gat of Zilla Parishad Nashik and Gan of all Panchayat Samitis in Nashik District of Maharashtra.  01. Malegaon Panchayat Samiti 02. Deola Panchayat Samiti 03. Kalvan Panchayat Samiti 04. Surgana Panchayat Samiti 05. Peth Panchayat Samiti 06. Dindori Panchayat Samiti 07. Chandwad Panchayat Samiti 08. Nandgaon Panchayat Samiti 09. Yeola Panchayat Samiti 10. Niphad Panchayat Samiti 11. Nashik Panchayat Samiti 12. Trimbak Panchayat Samiti 13. Igatpuri Panchayat Samiti 14. Sinnar Panchayat Samiti	291-300
<b>Table-4.18</b>	Political Structure of Elected Institutions of the District and Blocks in Nashik, Maharashtra.	301
<b>Table-4.19</b>	Member of Parliament of Malegaon Lok Sabha Constituency.	303
<b>Table-4.20</b>	Reservations and Constituencies in Nashik District of Maharashtra.	304
<b>Table-4.21</b>	Members of Legislative Assembly from Kalwan Constituency in Nashik District of Maharashtra.	305

<b>Table-4.22</b>	Members of Legislative Assembly from Chandwad Constituency in Nashik District of Maharashtra.	306
<b>Table-4.23</b>	Members of Legislative Assembly from Malegaon-Central Constituency in Nashik District of Maharashtra.	307
<b>Table-4.24</b>	Member of Legislative Assembly from Malegaon-Outer Constituency in Nashik District of Maharashtra.	308
<b>Table-4.25</b>	Members of Legislative Assembly from Nandgaon Constituency in Nashik District of Maharashtra.	309
<b>Table-4.26</b>	Members of Legislative Assembly from Niphad Constituency in Nashik District of Maharashtra.	310
<b>Table-4.27</b>	Members of Legislative Assembly from Dindori Constituency in Nashik District of Maharashtra.	311
<b>Table-4.28</b>	Members of Legislative Assembly from Deolali Constituency in Nashik District of Maharashtra.	312

	<b>FIGURERS</b>	
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<b>Figure-2.1</b>	Proportion of Scheduled Tribes Population out of total Population in India	110
<b>Figure- 2.2</b>	Percentage of Tribal Population in State out of Total Population.	111
<b>Figure- 3.1</b>	Population of Scheduled Tribes in Maharashtra.	178
<b>Figure- 3.2</b>	Percentage of Scheduled Tribes Population in Maharashtra.	179
<b>Figure- 3.3</b>	Overall Population in Nasik District of Maharashtra	187
<b>Figure- 3.4</b>	Percentage of Tribal Population in Nashik District (Census Year 1991, 2001 and 2011).	188

<b>Figure- 3.5</b>	Percentage of Rural-Urban Population in Nashik District of Maharashtra.	189
<b>Figure- 3.6</b>	Percentage of Rural-Urban Population with Demographic Status in Nashik District of Maharashtra.	190
<b>Figure- 3.7</b>	Number of Gram Panchayats from 15 Talukas in Nashik District of Maharashtra.	191
<b>Figure-3.8</b>	Population in Gram Panchayats from 15 Talukas in Nashik District of Maharashtra.	191
<b>Figure-3.9</b>	Total Population from 15 Talukas in Nashik District of Maharashtra.	192
<b>Figure-3.10</b>	Scheduled Tribe Population from 15 Talukas in Nashik District of Maharashtra.	192
<b>Figure-3.11</b>	Overall Sex Ratio from 15 Talukas in Nashik District of Maharashtra.	193
<b>Figure-3.12</b>	Literate Population from 15 Talukas in Nashik district of Maharashtra.	193
<b>Figure-3.13</b>	Overall Literate Population from 15 Talukas in Nashik district of Maharashtra.	194
<b>Figure-3.14</b>	Literacy and Educational level in Nashik District of Maharashtra.	195
<b>Figure-3.15</b>	Tribal Population from 15 Talukas in Nashik District of Maharashtra.	201
<b>Figure-3.16</b>	Tribal Hold from 15 Talukas in Nashik District of Maharashtra.	201
<b>Figure-3.17</b>	Literate Population from 15 Talukas in Nashik District of Maharashtra.	202
<b>Figure-3.18</b>	Literate Rate from 15 Talukas in Nashik District of Maharashtra.	202
<b>Figure-3.19</b>	Density of Tribal Population in TSP Areas of Maharashtra.	216



<b>Figure-3.20</b>	<b>Density of Tribal Population in TSP Areas of Maharashtra.</b>	<b>217</b>
<b>Figure-4.1</b>	Structure of Panchayat Raj Institutions.	263
<b>Figure-4.2</b>	Number of Blocks Gram Panchayats and Villages in Nashik District of Maharashtra.	284

## MAPS

<b>Map- 2.1</b>	<b>Percentage of tribal population by census of India, 2011 -Map of India</b>	<b>133</b>
<b>Map- 3.1</b>	Map of Maharashtra.	167
<b>Map-3.2</b>	Map of Nashik District of Maharashtra.	167
<b>Map-3.5</b>	Tehsils or talukas of Nashik district.	184



# **INTRODUCTION**



# INTRODUCTION

## 1.1 Background

Indian society is characterized by a high degree of structural inequality based on the tenets of the caste system. Caste is said to be the fundamental importance to understanding Indian society (Kothari, 1954; Dubey, 1960 & 1969; Newell, 1969; Srinivas, 1960, Patil, 1990; Chatterjee and Sharma, 1994; Das, 2001). Traditional was divided into four groups based on traditional occupations. They are Brahmin, Kshatriyas, Vaishya and Sudra. But, in the modern Indian social system, there are two more marginalized caste groups namely, scheduled castes and scheduled tribes, who are living outside the mainstream of the society due to their lower social and economic status (Shukla, 1987; Vivek Kumar, 2005; Thakur, 2012; Talavar and Nagindrappa, 2014). This caste system is based on the principles of purity and pollution, which involve the division of people into castes with unequal and hierarchal assignment of economic and civil rights ascribed by birth. Social exclusion among the castes is ensured through the practices of endogamy and social separation (Thorat & Lee, 2005). Behind different conflict situations in India, the caste is an important characteristic of the Indian social structure which denotes a ritual hierarchical placement of social groups (Joshi, 1982; Akinchan, 1995; Sau, 1999; Madheswaran, 2006). These social groups are usually defined as endogamous groupings with traditional occupational specialization (Eleanor Zelliot, 1992). However, a common feature of the social structure in India is the sharp contrast in status between the so-called untouchable castes (here and further on termed Scheduled Castes-SC and Scheduled Tribes-ST). The term Scheduled Castes is intended to encompass groups isolated and disadvantaged by their low status in the caste hierarchy (Bose, 1971; Bhattacharya, 1972; Burdhan, 1973 & 1976; Chaudhari, 1982; Galanter, 1984; Bokil, 2002; More, 2006) and the Scheduled Tribe category includes groups distinguished by their geographic isolation from the rest of the population, as well as their linguistic and cultural distinctiveness. The scheduled tribes are also called the Adivasis (Deshpande, 1971; Gare, 1993 & 2000; Gavit, 2008; Bankar, 2011), and they are often perceived as backward people, who live in remote and isolated regions and engage in primitive occupations, in tribal communities, the role of scheduled tribes is substantial and crucial. Due to unnatural distribution of national wealth forced

depressed classes to depend on upper castes Hindu at large extent for their survival. Broadly defined, scheduled tribes are groups delineated on the basis of relative isolation, economic backwardness and cultural autonomy in relation to the non-tribal population (Ghurye, 1969, 1980; Hasnain, 1983; Heredia and Srivastava, 1994; Bhukya, 2010; Ramotra et al., 2011). The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. Which is not only reflects in social life of Indian people but also economic and political behaviors of people are governed by the caste system. They have remained as educationally, culturally, economically and socially deprived sections which play a very significant role in their social, cultural, economic and religious ways of life and they are considered as a development factor in society. But they are still lagging far behind in the different walks of life like education, employment, political, social position, good health and empowerment etc (Das and Dutta 2007 Ramaswamy and Bhukya, 2001 and 2011).

Empowerment define as higher literacy levels, education, better healthcare, equal ownership of productive resources, increased participation in economic and political sectors, awareness of rights and responsibilities, improved standards of living, self-reliance, self-esteem and self-confidence. The Scheduled Tribes empowerment also determined as economic, social and political identity and their weightage. Majority of tribals are in the rural areas and in the informal, unorganized sector and they got less education, health and productive resources, among others, is inadequate (Jain, 1998; Gang et al., 2008; Karade, 2008). Unless these are addressed, inequalities and differentials may continue to exist (Gaiha et al., 2007). One of the prominent aspects of economic, political and social relations revolves around the issues of inequality based on class, caste, race and gender. In the context of India, caste based politics has always remained in the forefront. The main objective of this study is to bring about the advancement, development and empowerment of Scheduled Tribes, to eliminate all forms of discrimination against the Scheduled Tribes and to ensure their active participation in all spheres of life and activities. But still schedule Tribe continues to be socio-economically and politically backward.

Participation also has intrinsic value for the quality of life. Active participation of the people belonging to the lower strata would facilitate changes in the society itself (Bava, 1984; Dreze and Sen, 1997; Joyce, 1998). Political participation can be

defined as the involvement of members of the society in the decision-making process of the system. Political participants are those individuals who are oriented to the input structure and engage themselves in the articulation of demands and decision making.

However, an important feature is that those persons who participate in most forms of political activity constitute a minority of the members of the society (Jagam, 1982). Democracy in the sense of a system of decision making in which all members or citizens play active roles in the continuous process is inherently impossible. Differences in political participation can be related to demographic, socio-economic, ethnic, caste and religious characteristics, their value is relevant to the degree that they reveal motivational and socio structural uniformities (Upreti, 1987). The idea of socialization centres about how the individual is introduced into 2<sup>nd</sup> made part of an ongoing society and how people learn to function within it. In short, social characteristics such as economic status, racial/ethnic/caste/religious group are likely to influence the political participation. These are general characteristics that can determine participation in all democratic societies which is necessary to explain the framework in which the participation of Schedule Tribes will be analyzed in Indian politics. Through this study we tried to attempt to assessment the Scheduled Tribes electoral participation with different review literature which is supplement on socio-economic, political and educational status in present society.

## **1.2 Literature Review**

During the last few decades there have been a number of works done on various aspects of scheduled tribes in different parts of India. Most of them are sociological, anthropological and some of them are political in nature. However it is also important that more or equal attention should be given to the participation of Scheduled Tribes in the political system of the society. Although many studies have been undertaken on the role of tribes in Indian politics and their status in Indian society, yet in the context of Nashik Maharashtra, barring a few scholarly works, not much research work has been undertaken in this field, particularly on the issue of electoral participation of Scheduled Tribes. A brief review of the existing literature on Scheduled Tribes issues in India is given bellow.

Rajani Kothari, the well known political scientist, in his pioneer work *Caste in Indian politics* (1954) exhibits the role of caste in Indian politics. He emphasizes that

political mobilization of various section of Indian society has given salience to caste in Indian politics. He pointed out that the mobilization of different caste groups has been a major technique with various political parties for expanding their support base.

The social change in modern India, Srinivas (1966); Haferkamp and Smelser, (1992) has defined the process of Sanscritisation, it is the process by which a low Hindu caste, or tribals, or other group, changes its customs, rituals, ideology, and way of life in the direction of a high, and frequently twice born caste. The low caste takes to conduct, customs and rituals of higher caste. By the Sanscritisation caste or a tribal community ventures to gain higher status in society. In the process of Sanscritisation the claim is made for higher status in the social structure and it is therefore a vertical movement. But in Sanscritisation there is improvement status and no structural change.

As per the study done by Saberwal (1972) from three reserved assembly constituencies of Punjab and found that the leaders from Scheduled Caste have relatively limited political resources and political socialization than any other community (Pimpley, 1980; Kaur, 1989; Benjamin, 1989; Jodkha, 2003; Puri, 2003). Therefore, the net result of this adverse condition is that the leaders refrain from adopting a stable political stance and depend on the patronage given by upper castes and the constitution. He concludes in his study that without political reservation, the access of the Scheduled Caste to various elite settings in the political arena would decline, leading to greater inequalities in society. Thus, it is clear from the study that due to political reservation, Scheduled Caste leaders are not inspired to group the larger institutional mechanisms which underlie inequalities, at the same time, the provision for reserved constituencies is indispensable for better electoral participation of the Scheduled Castes.

In 1972, Mahar edited one volume on Dalit which is known as the best collections of articles by eminent scholars. Opler who argues in the introduction of this volume that interaction of themes such as hierarchy, 'dharma' and ritual purity is pertinent to the understanding of culture of Hindu society. He contends that so long as these themes persist, the existing inequalities would continue. Also there are some papers in the book highlighted on the role of untouchables in rural communities. They stress, what is now common place, that the problems of untouchables are predominantly socio-economic and that the upper castes do not react favorably to the



growing awareness of the untouchables stemming from their education, government and political privileges. Particularly Mencher's who observes the problem of untouchability; is an economic one and cannot be solved in isolation from the overall economic development of the nation. The history of untouchables in the past century or so point out to several attempts by them to gain a new identity through religious conversions. Despite conversions, the Pulays in Kerala have hardly rid themselves of their traditional allegiances. Owen Lynch's study of Jatavas explains the attempts of this community to gain a new identity through conversion under the leadership of Ambedkar. Zelliot's comparative analysis of Gandhi and Ambedkar who held such divergent views brings out their historic roles and stresses the two main dimensions of the problem.

Shahs, (1975) work on Politics of the Schedules Castes and Scheduled Tribes deals with the study on political awareness and behavior characteristics of Scheduled Castes and Scheduled Tribes. He analyses the political awareness and behaviour of these marginalized and backward groups. His study of the 1971 Lok Sabha election in Gujarat shows that the political participation of Scheduled castes and Scheduled tribes had increased in electoral politics in the state. However the study concludes that political parties have failed in reducing the gap between participation of the upper castes and the Scheduled Castes. The main object of the study was to examine the nature and extent of electoral participation of the SC and ST leaders and covers a vast spectrum of state politics. The author has appraised various types of movements- social, religious political before and after independence. The author has successfully attempted to examine socio-economic and psychological attributes of political and non-political leaders and their attitude and cognition towards their communities, political system and society at large. He has been acknowledged also the contributions of M.K. Gandhi, B.R. Ambedkar and Dadasaheb Gaikwad in particular. Thus, the study has a comparative analytical description of various aspects of the phenomenon of politics.

During 1978, Maharia conducted a study to examine the effects of development and welfare programmes on weaker sections in India. He defined that the weaker sections as those persons who strikingly fell below the prescribed standards or were placed at the lowest level of society and characteristics of backwardness can be identified as untouchability, lower social status, unclean

occupations, poverty and unemployment, lack of education and low level of living (Harriss, 1992; 2000 and 2001; Chandra, 2003). The author observed that many programmes had been introduced for the benefit of weaker sections in our country but they had not made any impact because even if we had resources (i.e. capital, labour force, technical knowledge etc.), their use was restricted; people were not able to utilize them (Oliver Mendelsohn & Marika Vicziany, 1998).

Darshankar, (1979) discussed the interaction between Caste and Politics Role of money, Education and Social Rank in the Working of Panchayati Raj Institutions in Marathwada region of Maharashtra State. He suggested that success of Panchayati Raj largely depends on the leaders and they have to be deeply committed to the ideals of Panchayati Raj. Sharma, (1979) hints at the links between the rural leadership and the needs of villagers in negotiations with the urban administrative centers and political powers at higher level in the western part of Uttar Pradesh. When leadership is viewed over a number of panchayat elections, continuity, discontinuity, re-emergence of leaders appear, caste remains the same, only individuals change.

Mandal (1986) bring a book on Tribals at Polls which is a longitudinal study of a parliamentary constituency in tribal of Bihar. It brings out in detail the political process at work from 1977 to 1984 parliamentary elections. It deals with the changing scenario of the political climate and the changing attitude of the electorate in India. During the same period, Narayanan (1986) finds that the present system of political reservation benefits only the Scheduled Caste elite and not scheduled tribe masses. She concludes that the Scheduled Caste leaders are in a better position to represent SC interests but as the policy of reservation for SCs and STs exists today, it tends to create an elite section and the system has not worked to benefit the common SC and ST population.

Shukla, (1987) has tried to illustrate the impact of caste on state politics in Caste Politics in India: A Case Study of Bihar. The author attempts to find the actual influence of caste on the state politics and the impact of caste on politics have progressively been increasing and if the present situation is any indicator of the future, it is very unlikely that the impact will be reduced in future. The author have talked on the period from 1912 to 1980 and shown that the caste has been influencing politics

from the beginning due to economic and social predominance. He concludes that the caste is playing its role under the shade of class interest.

Higher political participation does not always guarantee that democracy will flourish (Huntington, 1968; Kohli, 1987 and 1990). But governments can be more effectively held to account, constitutionally guaranteed rights can be enforced, and individuals' and communities' demands can be better represented within the policy process when ordinary citizens participate actively in the politics of their country. As more people are drawn into the business of democratic decision making – and fewer groups get left out – the democratic process gets legitimized across a wider domain (Bunce, 1999; Przeworski, 1991; Surinder, 1994).

The principle of participation came to be recognized as a right and it was argued that as people move from passive participation to that of active mobilization of self, whereby local people themselves gain command over their development, their own control increases and they are enabled to take proper initiatives independent of any external institution to change systems at their level. Thereby the concept of enhancement of well being in terms of values cherished by the communities becomes the objective of their participation (Paul, 1987). It also considers effective participation in relation to the right to full and effective equality, as well as the legal entrenchment of these provisions and implementation mechanisms. Political participation has been increasingly recognized as a foundational issue in the debate about people's rights (Weller and Nobbs, 2010).

Suresh Kumar, (1997) expresses his view in the article of “India at Fifty: The Dalit Situation”. The violation of civil and human rights and atrocities against the dalits has been on the rise over the years; they are still far behind the general population in terms of literacy and education. Despite preferential treatment as a part of the affirmative action of the state, the majority of the dalits cannot afford higher education as they are still below poverty line. But despite the shortcomings and limitations of the affirmative action of the state, the dalits have been able to forge an independent identity in its various terms and manifestations. According to author, growing sense of awareness and assertiveness among dalits has brought them together on many common platforms. They are now able to express and articulate their common Dalit identity through collective communication action (Kshirsagar, 1994;

Micheal, 1999).

Bandyopadhyay, (1999) states in his article, that the dalits (Scheduled caste and tribes) in the Indian society have been often suppressed by the elite class even after independence. He explains that the system of administration lacks accountability to the people and the bureaucratic system below the state level was nurtured in such a way that they are almost non-accountable to the people. He states that elected representatives of the people should have the right to exercise superintendence and control over government officials. The author hopes that the new Panchayati Raj system will remove the inherent weakness of the administration at the local level. He argues that the democracy of the elites is on the offensive against the democracy of the dalits. Bashiruddin Ahmed, (197) and Pushpendra, (1999) examines the data on voting behavior of the lower castes and traces the change in party preferences. In order to explain why this assertion took place through elections, the author has analyzed the opinion of the Scheduled Castes and Tribes about the legitimacy of the political system.

Gupta, (2000) stated that, the interrogating caste is wide-ranging and amply illustrated account of the working and function of caste in India. Interrogating caste and understanding hierarchy and difference in Indian society draws upon insights from a variety of disciplines including sociology, anthropology, history and Marxian theory, to analyze the caste system and to provide fresh insights into reality that often appears too familiar to us. As the subtitle denotes, the book is about understanding hierarchy and difference in Indian society. The author challenges the view that there is a single caste hierarchy to which every caste acquiesces ideologically; this is not only the most prevalent academic view, but also the dominant notion about caste in India. He instead argues that there are probably as many hierarchies as there are castes in India. He challenges one of the fundamental assumptions of electoral politics in India that if the caste composition of electoral constituencies is known, political outcomes can be predicted. By treating caste in this fashion, he has produced a work that is timely, very much needed and extremely accomplished. It corrects many of our misconceptions about castes. Also there are some literatures on weaker section of the society like Ali (1964 and 1973): Report points out that by and large the PRIs have not been able to devote any special attention and render any significant help to weaker sections mostly due to limited financial resources; Gurumurthy (1987): pointed out

that the participation of weaker sections as panchayatiraj functionaries at the village level is not satisfactory; Pai (1998 and 2002 ): Studied the functioning of Pradhans in the villages in the district of Meerut in Western U.P.; Murthy (1999 found that if sarpanch, who holds a key position in executing the schemes for Scheduled Castes and Tribes, is directly elected by the people and not indirectly by the members of the panchayats, then the interests of Scheduled Castes and Tribes can secure better, he has made another important observation in his study with regard to the utilization of resources. The specific funds allotted for the Scheduled Castes and Scheduled Tribes under jurisdiction of panchayats; Shyamala, (2001) conducted the study on 594 Zilla Panchayat members in Karnataka state of which 232 were females and 362 males.

Vivek Kumar (2002; 2003 and 2005) examines the nature of caste mobilization in Uttar Pradesh. According to his opinion, the caste mobilization can be easily observed at two levels: one at the level of caste connections organized by different socio-political organizations and second in the form of formation of single caste based politics. Rao (2001) did a comprehensive study on the tribal development with respect to tribal's position before and after India's independence in his book entitled "Tribal Development Policy and Practice". He further discussed on constitutional safe guards for tribals, protective legislative measures, planning strategies and figures. Buta Singh (2004), the well known parliamentarian, in his dalit and Dalit Awakening in India (2004) has laid trust on dalit status in ancient, medieval and modern India. He has given in detail, the origin of caste and caste system and social status of dalits and untouchability in medieval India. He furthermore discussed the Bhakti movement as the voice of revolt, devotion and its implication.

Paul, (2004) and Rath, (2006) reviewed the concept of tribes in his book entitled "Development Programmes and Tribals: Some emerging issues"; it is an anthropological study of tribal transformations in modern India. The author discussed the concept of tribe, statutory positions and privileges accorded to the various tribal groups in the Constitution of the decolonized new state of India. He further described the policies and programmes adopted from time to time for their development and integration to the mainstream of India's polity. The study reveals that despite some change in the material aspects of their life, most of the people seem to suffer from ambivalence between individuality and collectivism, modernity and traditionalism. The author further mentions that the people are consciously or unconsciously

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maintaining equilibrium between the tribal solidarity, morality and ultimately social obligations to the traditional society with the growing sense of ownership, privatization of modernization and a contradiction between them. The book *Anthropology in India* written by Yogesh deals about the fourth round survey carried out by ICSSR to fill the lacunae and portray the intellectual history of sociology which was shaping in India. The study focused on the contributions of Indian scholars and the social scientific work in India by expatriate which aimed to portray the objective and quantitative growth of the discipline in India.

Sharma, (2004) written a book entitled “Indian Society-Institutions and Change” based on Indian society, its culture and social institutions. The book deals with and describes various Indian religious social systems and institutions. He also discussed various trends in contemporary social changes such as industrialization, urbanization, labour problems, secularization, tradition and modernity, sanscritisation, westernization, modernization, politicization and democratization. The author stressed upon the need to improve emotional integration through development of a language, educational policy etc. In the book *Dynamics of Social Structure and Culture* written by Pratibha Narta, emphasized the need improvement of education. Author noted that the education is one of the most significant structural elements which not only determines ones social status but also acts as an instrument of social change. The book *Contemporary Society: Tribal Studies, Development Issues* by Satya Ratha, George Pfeffer and Deepak Kumar Behera examined the current literature on tribals India and views that tribes of Middle India should be viewed within the framework of their constitutive ideas as well as their behavioral expectation which are essential for a social anthropology or comparative sociology. The book also addressed the issues pertaining to the development, transition and change in the contemporary tribal society. The ‘death of class’ debate has primarily been addressed, only one aspect of politics which is voting. The perspective offered here widens the scope of analysis to include the main forms of political action available to citizens in modern democracies (Caínzos and Voces, 2010).

During 2004, Sudha Pai’s essay came on “Social capital, Panchayats and grassroots democracy: the politics of dalit assertion in two districts of Uttar Pradesh examines the politics of identity, the role of social capital in resolving conflicts among social groups competing for the benefits of development within the new panchayats

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established under the 73<sup>rd</sup> Amendment Act in state. This essay shows that the new Panchayats are an arena of conflicts and contestation over scarce resources, social status and political power too. Conflicts have increased not only between the dominant caste and dalits but increasing differentiation between of identities and awareness has sharpened competition between section of the rural and poor. Author argues that social capital in the form of solidarity has united the dalits for joint political and social action against the upper and middle castes. But due to the involvement in politics these groups has increased social awareness, politicization and the improvement in their economic position.

Patnaik, (2005) finds out the participation of elected representatives belonging to weaker sections in the functioning of four gram panchayats in Orissa's Dhenkanal district, in order to observe the extent in which numerical representation has been successful with the actual exercise of power by these sections. The author critically evaluated the structural and organizational factors with a different approaches and participatory planning. Kaul and Sahni, (2009) tries to explore the extent of political participation of women elected representatives in Panchayats and the problems faced by them in two districts of Jammu and Kathua. An attempt has been made to describe the participatory schemes with vital educative subjects like the role of tribal women's in developmental process, economic reforms, education scenario, the relationship of tribals with forest and development are discussed elaborately (Ghosh and Ghosh, 1997; Chatterjee, 2001; Sing, 2004; Vats, 2004; Bharti, 2011; Ghorude and Shelar, 2011; Rout and Sahu, 2012).

The book entitled 'Contemporary Society and Tribal Studies' in two volumes, edited by George Peffer, primarily concentration was given on the aspects of structural process, developmental issues and transitional change. Sharma encounter Tribals in his book entitled 'Globalization'. He presents some glimpses of tribal response to the forcible opening up of their small world with the new economic policies of globalization. The study brings into sharp relief the basic issue of violation of the constitutional implicit in the New Economic Policy (NEP). Bhandari J.S. and others informed about the tribal people in the edited book entitled 'Tribes and Government Policies', who lived a life of freedom and self respect till the lands of their ancestors and the abode of their spirits were invaded both physically and ideologically by the forces of colonization and industrialization and the formation of

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the post world war nation states. This book brings together the views and analysis of a large number of distinguished scholars on the subject of government policies with respect to tribes. Again Sharma, (1994) discussed in his book 'Dalits Betrayed' the constitutional scheme for establishing an egalitarian society with clear provisions for countering simultaneously inequalities of tradition and backlash of modernization as nation moves forward. His focus is on Scheduled Caste and Scheduled Tribes. The analysis lays bare omissions, distortions, subterfuges and studied silence on vital issues for protecting vested interests, strengthening their stranglehold and promoting their cause (Pai, 1998; Singh, 2000; Mohapatra and Pai, 2004).

Virginius Xaxa, (2008) revisits the concepts of tribe and tribal society in his book entitled 'State, society and tribes': Issues in Post Colonial India. He highlighted the situation and the existing body of knowledge in the context of state policy and socio cultural developments which was witnessed after independence. He further focused on transformation of tribes and the causes that have led to this transformation after Independence while elaborating upon the awareness and consciousness of the people living in tribes (Sinha, 1987). Author dealt with tribal movements that further resulted in awakening of people pertaining to various developmental factors. Then the books came on Tribal Culture entitled 'The Tribal Culture of India' by Vidhyarthi in 1976, and Continuity and Change: A Study of Bhils in Rajasthan by Anita Srivastava Majhi, (2010). Author mentioned that the modernization of tribal communities consists a number of inter related items, to begin with implementation of the special provisions of the Constitution in respect of the tribal communities, expansion of communication and transport and breaking down of physical isolation, establishment of modern amenities of life. The author discussed on some modernization processes with reference to political mobilization, emergence of tribal communities, tendency to sublimate and secularize tribal stream and impact of the extension of the orbit of activities of the national, emergence of socio cultural minorities in tribal areas as a political category, impact of expansion of communication and transport; impact of establishment of urban centers, impact of the introduction of improved technology and welfare measures, impact of the spread of education and impact of extension of medical and other facilities.

In the book entitled "Political participation of Minorities edited by Marc Weller and Nobbs (2010) stated that the effective participation of persons belonging

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to national minorities in public life is a key factor for their inclusion in the society as a whole? Minority participation in decision making is a twofold asset: one, minorities have a sense of inclusion and feel that they are taken seriously, and in turn their loyalty to mainstream society is reinforced; second, it helps states to become more aware of the views of minorities and to take them in to account during decision making, which in turn contributes to a more balanced representation of society's diversity. This could be also addresses the issues of participation of minorities in decision making electoral bodies too. It says power denotes the ability to control people and events which believe in the equal dignity of all human beings.

Sharma , (2013) argued that, when democratization has reduced the social gap among people as caste system through people to people contact in many forms, political colour has further given re-birth of another caste system-political caste. It has variously broken the relation among siblings with in community and outside community. Even the social gatherings, social functions and common festivals were making division according to the political colour. D. Pulla Rao (2013) has also addresses the socioeconomic status of the scheduled tribes in Visakhapatnam district of Andhra Pradesh State (India). In the sample, the majority of the households are the tribe of Konda Dora. The majority of the sample households in the study area are Hindus and more than 70 percent o f the sample population was illiterate. There is a need to put more attention on educational aspects of scheduled tribes, where this only can motivate them for future life.

Several studies revealed that the number of political parties and the participation of scheduled tribe voters are impacting the level of democratic functioning within a government and are playing an important role in forming the government at national and state levels. The electoral participation of scheduled tribe can be defined as the degree of participation of equality and freedom enjoyed by these groups in the shaping and sharing of power and in the value given by society to this role of scheduled tribe. So there is a need to overview and evaluate the inclusion level of scheduled tribes in changing politics of India. It is also to know, how the participation of scheduled tribes in the largest democracy of the world India, with a focus of effective electoral participations in the Panchayat Raj Institutions and legislative process of Maharashtra. It can be seen in the following context, Participation in the electoral process as voters and candidates in elections; Political

attitude such as awareness, commitment and involvement in politics and autonomy in political action and behavior; and their impact on the political process of elections.

The problems of involvement in politics is one of the aspect of theory and practice which have extremely diversified and at times contradictory, interpretations and forms of realization in different periods on different types of socio-political system and political cultures. Moreover even within the frame work one of these types one can easily observe changeability of the conceptual and real content of the phenomenon of electoral participation. After having reviewed the available literature on the themes related without research problem, it may be stated that though a lot of literature is available on this issues in general and on tribals in particular yet not much has been written on the electoral participation of scheduled tribe's in Nashik Maharashtra. Hence there is a justification of an objective scientific study to understand the issue of political awareness among Scheduled Tribe's in Nashik Maharashtra where they are in such a great number and to evaluate their electoral participation. Thus the present study of electoral participation of Scheduled Tribe's in Nashik Maharashtra is academically and politically relevant. It may partially fulfill the gap in knowledge on this important theme.

### **1.3 Importance of the Study**

The study has a vast scope in terms of understanding the nature and status of electoral participation of tribal in a caste commanding society. The study has its important in understanding the impact of this participation in extending the constitutional safeguards to the people belonging to Scheduled Tribes. In the framework of Indian democracy, over the past few decades, the issue of political representation of backward classes has emerged as a focal point. The entry of these classes in the political discourse has resulted in major shifts in the basic premises of democratic thinking and understandings on representation.

The issue of electoral participation of marginalized section of the society is gaining great importance, an effort to gauge the pattern of electoral participation of Scheduled Tribes in a state with highest concentration of Tribal's are being made through the present study. The study is also importance because increasing participation of all sections of society in political process itself is considered an indicator of political development. As stated earlier electoral participation is a

multifaceted process, involving participation before, during and after elections. It is necessary participation which is undertaken in various programmes in all these fields should be studies. For the present investigation I have selected an important district of Maharashtra, Nashik on the basis of the concentration of the Scheduled Tribes. I tried to find out the tribal status in the society and politics in the present context, and whether tribal organizations and tribal's leaders have succeeded in empowering the Scheduled Tribes in some way or not. The present thesis, therefore, aims to explore these shifts in the discourse on political representation by examining the cases of Scheduled Tribes political representation in Indian democracy.

This research is useful because it helps us in knowing the role of Scheduled Tribe's people in the political process; to know how far the tribal leaders have succeeded in their aim of empowerment of scheduled tribes and how they are utilizing their power in carrying out their objectives. Electoral participation of Scheduled Tribes in Maharashtra particularly in Nasik district is an empirical study through which a humble attempt has been made to enhance a better understanding of the participation of marginalized groups in political process in Nasik district of Maharashtra, India.

#### **1.4 Objectives**

The study has been conducted to fulfill the following objectives:

- i) To describe the current status of scheduled tribes in Indian society with historical perspectives
- ii) To analyze the distribution pattern and socio-economic background of scheduled tribes
- iii) To study the political socialization and electoral participation of scheduled tribes
- iv) To suggest future trends in electoral participation and attitudinal transformation of Scheduled Tribes.

#### **1.5 Research Questions**

In order to fulfill the above mentioned objectives the following research questions were formulated:

1. What is the socio-political position and level of awareness of Scheduled Tribes in Maharashtra in general and Nasik district in particular?
2. How is the Scheduled Tribes participation in politics and how some organizations are enhancing it?
3. What type of political leaders is emerging from Nasik district and from Scheduled Tribes masses in general?

## **1.6 Methodology**

The present work is an empirical study based on both primary and secondary sources of data. Primary data was collected by conducting the intensive fieldwork in the tribal tehsils of Nashik viz., Baglan, Chandwad, Deola, Dindori, Igatpuri, Kalwan, Malegaon, Nandgaon, Nashik, Niphad, Peint, Sinner, Surgana, Trimbakeshwar, and Yeola. To study the distribution and concentration of tribals and their decennial growth rate, the data were obtained from the 1991, 2001 and 2011 censuses. In order to measure the present spatial distribution of tribal population in Nashik, Maharashtra, a simple percentage has been calculated at district and state level. The research techniques used were focus groups, interviews and a survey. Interview of the Scheduled Tribe was conducted in Nashik district of Maharashtra state with the help of a structured and guided scheduled.

### **1.6.1 Field Work**

The field study covers the entire Nashik district which was selected on the basis of dominant position of tribal groups and their distribution. It was a survey of electoral participation and socio-economic status of Scheduled Tribe's of Nashik, Maharashtra. The random samplings were done and utilize for interviews and studies on Scheduled Tribes people. A series of 12 interviews and 3 focus gatherings were conducted (gave details in Methodological appendix). A focus group was a group interview that utilizes the interaction between the interviewees as well as the actual information obtained to determine the attitude and perceptions. The reason behind of choosing the focus groups was for particularizing our definitions and improving the questionnaire of the survey. In addition to the interviews 6 different tribal gatherings were observed in different locality (Baglan, Deola, Dindori, Igatpuri, Kalwan, and Surgana) during the field visits. It was recognized qualitative methods of research that originated in the field of sociology and was considered as a useful method for gaining

insights that were external to the reviewed wisdom of the field. The commonality of all these gathering was their purpose in discussing, debating and parading tribal folklore historic and affiliation with political parties and Panchayat Raj Institutions. The survey of campaign provided an indication to critical current events that helps illustrate the position of the Scheduled Tribes through contemporary others opinion. These groups were consciously presenting their tradition, history, their experiences and their present situation etc.

### 1.6.2 Archival Work

The data for this study have been derived both from the secondary source and generated through the field-work. The census data have been collected for the district level, government correspondence, policy and legislation and examined; tribal records and published tribal literatures as were also take in account. While the focus was on a primary source and secondary sources and were consulted to complement the primary research. This was necessary because of a scarcity of archival literature in the public arena. In this study series of interview with Scheduled Tribe leaders and community members along with several ethnographic studies were incorporated in order to extend upon the conclusion drawn from the historical studies. The broad analyses of the data pertaining to each variable are as follows:

- i) **The Degree of Politization** –Electoral Consciousness among the Scheduled Tribe, sample checked for the responds of certainly to know about the political parties, the candidates and their election symbols, and to know the reservation policy and their upliftments.
- ii) **Sources of Political Information** – To know the sources of information in rural parts of Maharashtra and to check their trend, appearances to be the television, newspaper, discussion among family and friends as a propaganda media are equally important sources of information; and community, religious meetings was the little role in circulating political information.
- iii) **Party Affiliation**-It was interesting to know that party membership was to be confirmed for the eructation and highly urbanization or totally illiterate and poor. To check the age respondents and their attachment of particular political parties.
- iv) **Voting Intention**- It was an important to check the majority voting intension

of Scheduled Tribes. The general pattern of conscious respondents preference of candidates regarding their sincerity, honesty and devotes. While the ignorant respondent's preference candidates who are agitators, fighters and influential in the higher administrative and political order.

The study has examined the caste as exclusion of backward castes people from social respects and economic benefits, and to find out its implication on economic development in general and in particular. This makes it necessary to examine the electoral participations of Scheduled Tribes in Nashik district of Maharashtra against a background of the electoral management bodies, operational legal frameworks and the performance of the various political parties.

### **1.6.3 Interviews**

Field work was conducted between the summer of 2013 and the summer of 2014. The interview methods were chosen to employ a set up questions, a method that suits a researcher who knows what type of question to ask and how to ask because they were familiar with the subject and had actual background of the interviews. Each interview followed by a set of pattern, the interviewers were able to explain on their answer as they wished and there was only a minimal amount of guidance to ensure that the question was indeed answered. All of the people interviewed were public figures who did not have to coach into speaking freely. Only two or three interview was in any rushed but rest were conducted in a very informal manner and at a leisurely peace lasted for more than one hours.

The several questions for research were examined with the help of an original dataset compiled for Nashik, Maharashtra. Survey and study materials were collected from 15 tehsils of Nashik district; getting into and out of villages and locating and meeting people were not difficult, as I have belonged from the same area. Survey sampling were investigated and studied through quantitative analysis of survey data; in order to know the participation of Scheduled Tribes in Gram Panchayat to Lok Sabha elections. A total of 400 respondents of these villages (average population: 155) were interviewed using a 36-point questionnaire for the first objective samples through schedules. These questionnaires were pilot tested in 8 villages of 15 tehsils (Surgana, Kalwan, Baglan, Deola, Dindori, Peth, Trimbakeshwar and Igatpuri) before being refined and extended to the larger group of villages. Interviewees were selected through a process of simple random samplings. Whereas, for second and third 122

respondents representative were from Scheduled Tribes group who were representing as a member in Panchayat Raj Institutions of 15 tehsils were made used. There were 244 representatives of Scheduled Tribes in Gram Panchayats of Nashik district, whereas total number in district was 3489 and 28,813 in Maharashtra. In addition, 122 village leaders and 73 Panchayat Samiti and Zilla Parishad elected member were interviewed with a shorter questionnaire. The data has been collected by administering an interview schedule from the selected respondents. A total of 717 respondents representatives were interviewed using questionnaire developed at the end of an initial six-month period of field study. The questions were asked to know the tendency about the elections and awareness related to voting, participation in design making meetings. Additional information's were gathered from government departments (annual reports, Statistical data sheets) and by interviewing professionals, including government officials, party politicians, doctors, lawyers, and bankers, who have regular contact with villagers in these areas. Different variables corresponding to competing objectives were operationalised and measured using the instruments described above. A variety of different political activities were usually consulted to assess peoples participation in politics, including voting, election campaigning, collective action around policy issues, contacting political representatives, and direct action such as protests and demonstrations.

#### **1.6.3.1 Basis behind Selection of Respondents**

- a) **Age:** India has a hierarchical setting of social structure in which Scheduled tribes have a different level of authorities according to their socio-economic and age which can also affect their behavior and perception in political life. Several researcher Kaul and Sahni (2009), Jayal (2006) and Ban and Rao (2006) have used this variable in their studies and drawn valuable conclusions. Thus in my opinion age can be an important factor to understand the effective participation of Scheduled Tribes.
- b) **Castes:** There are important differences between castes in India. It is not only a division of labor it also affect the behavior and influence of individuals. Ban and Rao (2006), Kaul and Sahni (2009) and Jayal (2006) have used caste as a variable in their studies whereas Sekhon (2006) argues caste as a factor which limits the Scheduled Tribe's participation in traditional Indian society.

Scheduled tribes perform better who live in villages less dominated by upper castes. Caste is an important form of social constraint and thus this factor can be an important to understand that how elected Scheduled Tribes see their possibilities of influence.

- c) **Religion:** India is a multi-religious country and upper caste people from dominant religion in any particular area are more visible than people from other religion. Thus the religious belonging may be an important factor to comprise a variation in during selection.
- d) **Wealth:** The economic conditions determine the working behavior and elected representatives are not exceptions. Some researchers have used this variable in their studies and according to them it is a very important factor to understand the background of the respondents. Thus wealth can be an important factor of selection.
- e) **Education:** Education can be a qualification of an active involvement in the work of the panchayat. Keeping in mind education must be considered as an essential factor many of the investigators have also used this variable in their studies and according to Kabeer (2005) access to education can bring changes in cognitive ability which is essential for Scheduled Tribe's capacity of question, reflection, action and knowledge.
- f) **Political background of the family:** This can be very important factor while selecting the respondents because it is very often that representatives from politically involved families are more interested in joining the politics and on the other hand sometimes these families also pursue them to contest elections because they do not want to lose their political power.

### 1.7 Chapter Organization

The present study has been divided in four chapters:

- I. **Introduction** – The chapter tries to introduce the concept clarification and the literature review.
- II. **Chapter First –Scheduled Tribes and Political Participation.** The chapter tries to introduce the concept clarification of Scheduled tribes and Political participation.



- III. Chapter Second- Current Status of Scheduled Tribes in Indian Society from a Historical Perspective:** The chapter tries to locate the problem in the proper perspective like current status of Scheduled Tribes in Indian society with historical backgrounds. In addition to review the existing literature, it includes statement of the problem, the classification of some important concepts related with the problem, objectives, research question and methodology used.
- IV. Chapter Third- Socio-Economic Background of Scheduled Tribes:** This chapter gives an overview of the election process in Indian democracy, socioeconomic status and the degree of electoral participations amongst scheduled tribes. This also attempts to gauge the level of political awareness equal access in decision making and participation in social, political & socio-economic development.
- V. Chapter Fourth- Electoral Participation among Scheduled Tribes:** This chapter deals with the study of responsible factors and agencies which helps or hinder in shaping the social and electoral participation of scheduled tribes. Participation of Scheduled Tribe's respondents from Nashik district, it has a number of tables to show the representation of member in the local state and in national politics from 1992 to till date. It is also deals with the leadership and its social barriers in to achievement of equal opportunity in quality education, career and equal remuneration at all level. It includes the socio-economic and political profile of the STs, members etc.
- VI. Chapter Five-Conclusions:** The chapter focuses on the role played of effectiveness to strengthen legal system aimed for elimination of all forms of discrimination against Scheduled Tribe. Analysis of perceived effectiveness of Scheduled Tribes; this chapter summarizes the findings of the study; it also includes a few suggestions about representation in politics of Scheduled Tribes in Maharashtra; and finally suggests the futuristic trend of electoral participation and attitudinal transformation of Scheduled Tribe. This chapter also deals with the role played by these barriers in the field of effectiveness has also been discussed.
- VII. Bibliography**
- VIII. Appendix**
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## **CHAPTER-1**

### **SCHEDULED TRIBES AND POLITICAL PARTICIPATION**



# **CHAPTER-1**

## **SCHEDULED TRIBES AND POLITICAL PARTICIPATION**

India is homeland to a number of tribal communities with diverse eco-cultural, socio-economic and geographical backgrounds. There are, of course, many different endogamous communities that come under the label 'Scheduled Tribes'. However, despite this internal differentiation, taken as a whole the tribes of central and eastern India share certain attributes—cultural, social, economic and political—that allow us to treat them as a single segment, distinct not only from north-eastern tribals but also from all other Indians. In everyday language, this commonality is conveyed in the term 'adivasi' (Nabha and Kosh, 1930; More, 2006). The basis for these everyday understandings of the adivasi lies in a series of ethnographic monographs written over the years. From the perspective of Indian democracy, however, what unites the adivasis is not their cultural or ecological distinctiveness, but their economic and social disadvantage. Political participation is a process of change is considered as an essential ingredient of every polity particularly democratic form of government. It is an important device through which peoples' preferences are transmitted to the government decision making apparatus. It refers to the extent to which individuals are involved at various levels in the political system. It also includes the sense of civic virtues in citizens or enhances their self-esteem and makes them conscious, active and responsible in respect of their role in the public affairs. Today in most countries of the world tribes have been given the right to participate equally in other political activities. Still tribes' ability to exercise their political right is often hampered by various factors like inadequate education, lack of access to channels of influence and societal role expectations. In respect of their social, economic and political status they are still far behind than upper caste. But the participation of Scheduled Tribes in particular is significant for the proper development of any political system. An analysis of the nature, extent of Scheduled Tribes participation in politics is therefore essential in any political system particularly from Nashik, Maharashtra.

## 1.1 Background

India is the pluralist country, with rich diversity, reflected in the multitude of cultures, religions and racial stocks. At the geographical level also, India has equally pervasive and diverse features. It has large tracts of hinterland, hilly terrains, a dense forest cover and fertile coastal belts beside Indo-Gangetic plains. Such diversity in ecology and geography has ensured an occupational and spatial differentiation. Also it includes the population from different castes, communities, and social groups (Stephen, 1974; Vidyarthi, 1976; Sarkar and Dasgupta, 2000). The prevalence of such pluralism has made the social fabric stratified and hierarchical, consequently, social and economic opportunities are differentially distributed on the lines of caste and class affiliations. (Moon, 1950; Naik, 1956; Mujumdar, 1958 and 1983; Nayar, 1965; Mathur, 1972; Moorthy, 1972; Misra, 1977; Bhattacharya, 1983; Mathur, 1992; Aiyar, 2002). The Indian society is characterized by a high degree of structural inequality based on the tenets of the caste system and the principles of purity and pollution. It involves the division of people into caste with unequal and hierarchical assignment of economic and civil rights ascribed by birth (Thorat and Sadana, 2009). These social groups are usually defined as endogamous groupings with traditional occupational specialization.

The social structure of Indian villages and its effects on village life have been much studied by anthropologists, and the Indian caste system continues to be a primary lens through which village life is observed. Hindus (the major religious group) are divided into a number of castes, with strict and long-standing rules that govern their interaction. Marriages rarely take place across caste boundaries and the sharing of food and other social interactions are dictated by the caste system. While there is some slow mobility of caste groups in the hierarchy over long periods of time, there is almost no mobility of individuals across these groups. Within villages, castes often inhabit different hamlets and the distinction between the upper and lower castes is particularly sharp. Brahmins are traditionally placed at the top of the caste hierarchy while those caste that are now listed in the Indian Constitution as the Scheduled Castes have formed the bottom. There are also other socially disadvantaged groups that have been largely outside the Hindu caste system; these are listed as Scheduled Tribes in the Indian Constitution.

Society is also divided by religion, and Muslims, Christians and Sikhs are the principal religious minorities. Buddhists and Jains are also tabulated by the Census, but form less than 1% of the Indian population. The populations of Scheduled Castes, Scheduled Tribes and major religions are available for all census years post-independence. Scheduled Tribes are more localized than the Scheduled Castes and villages are often inhabited by a single tribe. There are no Scheduled Tribes in 2 of the 16 major states in our data set and about half of all the parliamentary constituencies in our data have less than 1% of their population in this category. Scheduled Castes form about 15% of the Indian population and usually live in villages inhabited by other castes. The last detailed enumeration of caste was done by the colonial administration during the census of 1931.

These data are available by district, separately for each province under British rule and the semi-autonomous princely states. State boundaries were redrawn after independence but district boundaries remained relatively undisturbed, except for areas that were formerly in the independently governed princely states and were brought under Indian government after political independence. There are significant differences between social mobility in the caste system and social mobility in the class system. In the latter it is the individual who moves up or down, whereas in the former entire communities change their position.

The theory of the caste system was interlinked with the *Verna* model which divided the Hindu society into four orders, the Brahmins, the Kshtriya, the Vaishya, and the Shudras (Weling, 1934; Chaudhari, 1949; Burdhan, 1973; John Campbell Omen, 2003). The first three castes are considered twice born or 'dvija' since the main from these castes were entitled to use sacred thread at the Vedic site of Upanayana, which the Sudras were not allowed performing. Sudras were the people who cultivated the land, mended the shoes, washed the cloths and did all types of menial works (Gare, 1993; Malhotra, 2002; Bijoy 2003). Overall these social groups are usually defined as endogamous groupings with traditional occupational specialization (Mukhupadhyaya, 1980; Almed, 1983, Bhoir, 1998; Bokil, 2002). However, a common feature of the social structure in India is the sharp contrast in status between the so-called untouchable castes (here and further on termed Scheduled Castes-SC and Scheduled Tribes-ST). Behind different conflict situations in India, the Caste is an important characteristic of the Indian social structure which

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denotes a ritual hierarchical placement of social groups (Singh, 1995; Madheswaran, 2006; Acharya and Srivastava, 2008; Buckles and Khedkar, 2013). One of the prominent aspects of economic, political and social relation revolves around the issues of inequality based on class, caste, race and gender (Sachhidananda, 1972 & 77). After becomes a democratic country, discrimination of castes have become a main function of caste system in India (Ghurye, 1964 & 1980; Bhattacharyya, 1983; Pathy, 1984; Panday, 1991; Singh, 2010). The provision in the constitution resolves, 'to secure to all citizens: justice, social, economic and political, liberty of thought, expression, belief, faith and worship; equality of status and of opportunity, and to promote among them all fraternity, assuring the dignity of individual and unity (Shah, 1975 & 2001; Sharma, 1985; Madan, 1990; Thorat and Lee, 2005). Though untouchability has been recognized as a social evil and declared a criminal offence under the Indian constitution. It does provide for a slew of preferential schemes designed to end discrimination against the scheduled casts and tribe's atrocities against them continue unabated (Kelkar and Nathan, 1991; Deogaonkar and Deogaonkar, 2001; Tribhuwan, 2004; Louise Waite, 2006; Kedare, 2008, William, 2010). The constitution also states that 'the state shall not discriminate against any citizen on grounds only of religion, race, caste, place and birth or any form' and according to the directive principles of constitutions the state shall promote with special care the educational and economic interest of the scheduled casts and tribes, and shall protect them from social injustice and all forms of exploitation (Sujatha, 2002; Gavit, 2008).

The government of India sought to alleviate these inequalities by a programme of affirmative action in terms of political representation and in government and public sector employment. These usually took the form of reservation of seats in local and national legislature and jobs in the government and public sector for the former untouchable castes and tribal groups. Our planners and rulers based on this belief, introduced hundreds of welfare schemes and invested thousands of Cr. of rupees on these schemes. Despite these efforts there are considerable evidences that skill and educational endowments of the Scheduled casts and scheduled tribes lag behind the general population. These social inequalities' marking the untouchable groups in terms of access to public goods still persists. In spite of all these provisions discrimination on the basis of castes is still continue to date. So it is very important to



know the role of political participation of these groups in this contest. Exclusion is, thus, internal to the system, and a necessary outcome of its basic features. The term Scheduled Castes is intended to encompass groups isolated and disadvantaged by their low status in the caste hierarchy (Galanter, 1984; Nayak and Prasad, 1984; Heredia and Srivastava, 1994; More, 2006; Srivastava, 2007; Mitra, 2008) and the Scheduled Tribes category includes groups distinguished by their geographic isolation from the rest of the population, as well as their linguistic and cultural distinctiveness. Due to unnatural distribution of national wealth forced depressed classes to depend on upper castes Hindu at large extent for their survival. It is not only reflects in social life of Indian people but also economic and political behavior of people are governed by the caste system. As a result, although almost one in five Indians is a Dalit or backward and their political participation as a large these community in India remains disproportionately low.

The tribal population in India presents a varied and a complex picture and poses peculiar problems of socio-economic and political development. India has got the largest concentration of tribal population in the world, next to Africa. For thousands of years before independence, the primitive tribes of India remained in oblivion, secluded in the dense forest attracting little attention from the government. They were differentiated from the rest of the world by their evolutionary sequences like their cultural complexities, economic backwardness and political primitiveness. India with a population of 85 million (Census of India, 2011), has the single largest tribal population in the world or this is more than the entire population of East Asia (Excluding China), and roughly equivalent to the total population of Canada, Australia, Sweden and Belgium and constituting 8.6 % of the total population of the country. There are 574 tribal groups who have been identified as Scheduled Tribes and there are equal individual tribal groups with diver's socio-cultural life at various levels of social and economic development, with different degree of exposures to modernity and social change. About 16 million live in the states of north-eastern India and around 70 million tribal's who live in the heart of India, in a more-or-less contiguous hill and forest belt that extends across the states of Gujarat, Rajasthan, Maharashtra, Madhya Pradesh, Chhattisgarh, Jharkhand, Andhra Pradesh, Orissa, Bihar, and West Bengal. Madhya Pradesh (15.4 million), Maharashtra (7.32 million), Orissa (7.03 Million) and Bihar (6.62 Million) - accounts for almost 50 % of Indians

Scheduled Tribe population. Scheduled caste and tribes are underprivileged in all the economic, social and political fronts which lead to their misery, exploitation, discrimination and operation by the caste dominated society. During the last several decades, the assertion of the people from low castes including the dalits (lower caste) has unprecedented significance; and that's why this question is one of the most important questions in today's political and academic debates in India and dalit leadership and voting pattern of dalit are the elements of the debates.

However, it is interesting to note that, the Maharashtra state has marginal percentage of Scheduled Tribes (9.4 %) and are in a position to make a recognizable impact on the politics of the state. The rise and expansion of different political parties (Ralhan, 2002) and Scheduled Tribes aspirations symbolized by the leadership in Maharashtra have not been able to as a political force. To understand this we need proper understanding of the pattern of political participation of scheduled tribes in Maharashtra particularly in Nashik. In political participation, we do not confine ourselves to the act of voting alone, since there are other political activities which are important indicators of political participation. The participation covers a wide range of activities like participation in rallies becoming members of different political parties or the other pressure groups, forming their own political party or raising issues of political importance through different mediums-radio, television, newspaper etc. or participating in elections at all levels- voting, campaigning or contesting. The political consciousness and level of participation of scheduled tribes in these activity in Maharashtra – Nashik has not yet been explored by any of the researchers. Therefore, considering the importance of these fact and attempt has been made to understand and analyze the political participation of scheduled tribes in Maharashtra-Nashik. The present study focuses on the political participation of the Scheduled Tribes in important district of Maharashtra. This district has been selected purely on the basis of the concentration of Scheduled Tribes population.

## **1.2 Concept Clarification**

The two concepts which have been used in the present study are Scheduled Tribes and political participation. Before presenting the details of the present study, it is pertinent to clarify the mentioned terms as clearly as possible.

### 1.2.1 The Scheduled Tribes (ST)

The Scheduled Tribes of India have lived in varied degrees of isolation for many centuries. The constitution of India, in Article 366, has defined the Scheduled Tribes as such of those tribe's communities which have been so declared by the Constitution, Order under Article 341 for the purpose of Constitution. The Constitution gives recognition to a category of people designated as the Scheduled Tribes and makes special provisions for their political representation and their economic and social welfare.

The term 'tribe' here means a group of people that have lived at a particular place from time immemorial. Anthropologically the tribe is a system of social organization which includes several local groups-villages, districts on lineage and normally includes a common territory, a common language and a common culture, a common name, political system, simple economy, religion and belief, primitive law and own education system. Anthropologists have since the time of Lewis Morgan argued about the definition of tribe but very little account has been taken of the tribal communities of India. Morgan sought to demonstrate the stages of social evolution by the comparison of contemporary primitive societies. Fustel reconstructed the transformation of society from a primitive to an advanced type. Tribes represent differing levels opposing cultural principle of organizing life due to varying histories of assimilation and exploitation. According to the definition given by constitution of Indian, the Scheduled Tribes or tribal communities who have been so declared by the constitution and Article 366 (25) defines Scheduled Tribes as 'such tribes or tribal communities or part of or groups within such tribes or tribal communities as are deemed under Article 342 to the Scheduled Tribes (ST) for the purposes of this Constitution'. In Article 342, the procedures followed for specification of a Scheduled Tribes are prescribed. However, it does not contain the criterion for the specification of any community as scheduled tribe. An often used criterion is based on attributes such as:

- a) **Geographical isolation** – they live in cloistered, exclusive, remote and inhospitable areas such as hills and forests.

- b) **Backwardness** – their livelihood is based on primitive agriculture, a low-value closed economy with a low level of technology that leads to their poverty. They have low levels of literacy and health.
- c) **Distinctive culture, language and religion** – communities have developed their own distinctive culture, language and religion.
- d) **Shyness of contact** – they have a marginal degree of contact with other cultures and people.

### 1.2.2 Political Participation

Democracy offers citizens an opportunity to elect and subsequently dispose governments through the political process. So the participation has long been acknowledged as the central theme of democratic governance, where citizens enjoy the right to participate in governance (Young, 2001). Citizen's participation in recent years has been more greatly valued and democratic countries around the world are making efforts to broaden the scope of participation beyond citizens, political responsibilities. It is now acknowledged that wider public participation improves the government's ability to discern public interests, and allows it to gain legitimacy; it is through this mechanism of participation that the people can hold public officials to account (Marx and Engels, 1976; Held, 1987; Mc Crone, et, al., 1979).

As per the statement of Aristotle, man is a political animal by nature and his political activity may take place either explicitly or implicitly within his own group. But the state structure has undergone great transformation from city state to modern democratic nation state, from his time to present. As the result, nature of political participation of human beings should be qualitatively different from that of Aristotelian times. The political participation in present nation state has to be highly conscious and constant in order to establish democratic institutions which are useful for each and every individual.

In a political structure where freedom and equality are granted to the people, citizens can engage in political activities, at least to the extent of voting in elections and even further, they have the option to participate in a political party organization. Political participation, therefore, may be defined as 'those activities of citizens that attempt to influence the structure of government, the selection of government

authorities or the policies of the government' (Conway, 2000). It is the involvement of groups and individual at various levels in the political systems.

According to the Huntington, Samuel and Nelson Joan the activity by private citizens designed to influence governmental decision making. In such a liberal democratic framework, people are expected to participate only by expressing their mandate, and the scope of participation ends with the political process. However, such a narrow vision of participation undermines public involvement and minimizes peoples' role in the decision-making process. of late, scholars have disagreed with the Schumpeterian notion of public participation, which speaks only of the role of citizens in electing representatives, and argue that such restricted participation results in the establishment of institutions and processes that tend to discourage citizen participation, to extend their contribution beyond the elections (Barbara and Joshi, 1982; Barber, 1984; Farrar, 1988; Gould, 1998; Joshi, 1998).

Political participation in a democracy has a wider connotation, which ranges from popular participation in electing representatives to the actual participation of representatives in the process of governance. As stated by Almod and Verba, (1993) and Joyce, (1998) that political participation in the democratic context as those activities, which have 'the intent or effect of influencing government action either directly by the making or implementation of public policy or indirectly by influencing the selection of people who make those policies. Electing representatives directly participate in governance through universal suffrage and people can participate in the democratic process. While peoples participation in the political system to choose representatives, representatives is expected to articulate the interests of the people by actually participating in the decision-making process.

The concept of participation is not new to policy formulations in democratic political structures but the new term has been entered in 1970s with a new meaning into the development discourse and practice that is the community participation; which includes voting, political parties and lobbying. In earlier emphasis on political participation capabilities were ignored while giving a citizen's right to vote and their contribution effectively in designing public policy (James Davies, 1963). It regarded that the experts of professionals, politicians and managers to ensure that citizens' needs are well served (Richardson, 1983). With increasing pressure from international

development agents and donor agencies, and owing to the demand from the grass root level to be included and involved, the form of participation that emerged after the 1970s focused largely upon establishing consultative mechanisms, often in the form of user committees (Cornwall and Gaventa, 2000). Which resulted citizens, therefore, have now got some political space in which they could developed their own identities and voices (Barnes and Kingsbury, 1995); and involve them in the implementation of policies and programmes concerning their own development. With the current preoccupation of most developing countries with policies of decentralization and democratization, and more so with the introduction of affirmative action in the last decade, the meaning, nature and scope of public participation has increased considerably. This third wave of participation is posed differently from its first and second waves, where participation was conceptualized as only casting votes in elections and involvement of citizens in policy implementation formed somewhere else (Cornwall and Gaventa, 2000). Participation during 1990s, with the emphasis of reservation policies at the levels of local government, has become both a right in itself and a means for ensuring effective governance, since the twin aims of decentralization, i.e. deepening democracy and good governance can be achieved with active participation of the people.

As a political concept and a process, participation has now a dynamic implication with the recent policies of devolution, where the people are not only expected to voice their opinions in elections, but also enjoy the power to participate in the actual decision-making process. With greater recognition of civil society and increasing emphasis on good governance, in democratic local governance the concept of participation has shifted from 'beneficiary participation in state delivered programmes to an understanding of participation as a means of holding the state accountable through new forms of governance' (Cornwall and Gaventa, 2000). Political participation means the involvement of groups and individuals at various levels in the political system.

According to Almond and Verba's (1963) definition it includes those legal activities by private citizens which are more or less directly aimed at influencing the selection of governmental personnel and the actions they take and. Thus, political participation refers to activity that is designed to have an impact on governmental decision making actions, to extend political participation as people's efforts to

influence the authoritative allocation of values for a society (Verba, 1978). It is also called a function of the ambit or governmental activity. The issue involved in the meaning concerns the inclusion into the concept of psychological processes which leads to the simple act. The scope of the term 'political participation has expanded earlier, in the narrow sense, studies focused on citizens participation in the elections through voting, political discussions, mobilizations, canvassing votes and attending political meetings. In the extended sense the concept now includes such activities during elections, through which the citizens try to influence government decisions diverse forms of individual's and groups' involvement in the political processes.

People's participation in the political institutions gained urgency as a political process in which the previously excluded classes or groups must become involved, to have a voice in and generally must gain access to the benefits of the economic and social development process within the country. As such participation came to be identified with a broad commitment of one's own for redressing the imbalances of development activities, and also to provide the conditions in which people can take an active role in the development process. People's participation came to be emphasized, from that of the passive and consultative process, as in the development programmes, to, at the top extreme, to that of the broad and active participation of people in all aspects of socio-economic development processes.

### **1.3 Historical Prospect of the Concept of Political Participation**

The term political participation has been reflected earliest in the works and references of the ancient political thinkers, Plato and Aristotle. The equation citizen and the city were developed during the age of Athenian democracy, an. The citizen confirmed their life to public law which has made and expressed his will. Pericles declared in his speech that they regard to a man who takes no interest in public affairs which not as harmless but as a useless character and all Athenians are able to judge (Almond and Verba 1963; Rush and Althoff, 1971). According to the states, political participation embodied the citizen's life in the city and city state formed an individuals are the integral part. The citizenship meant the capacity to rule and be ruled, the citizenship of the state implied an active participation in the government of the city state (Verba and Nie, 1972). Democracy worked due to the citizen's deep abiding reverence for the city-state and its laws. According to the Aristotle,

democracy is one in which supreme power was vested in the hands of the citizens, but excluding slaves, through which he gave the ultimate sovereign power to the mass of the citizens, though the best citizens only would represent the actual government. However, political participation in states was not available to all individuals, but only to the citizens and not to aliens and slaves. Aristotle believes on smallness of territory and population which is essential for democracy and effective citizen's political participation. Citizens must know their counterparts intimately and be capable of participating in work of judging and legislation. This concept has mentioned abundantly and reflected in the writings of Roman thinkers for not only did popular sovereignty reside in the people, but even the laws were made by magistrates in agreement with popular assemblies (Verba et al. 1993,). This idea of popular sovereignty became even more established during the Republican period and was also theoretically accepted during the empirical period. Popular sovereignty was taken to be the basis not only experience, but also of law which was an expression of popular will represent a mutual contract among the people (Mansbridge, 2000 and 2003).

The community representation and representative government began to fall in the middle Ages. The individuals surrendered certain of their rights to the entire community which becomes the source and seat of all authority in the state. The people return the right of removing a government that betrays its trust or is inefficient, and to remove or alter the legislature. In general, the power is judiciary, since the people have supreme power to alter the legislature when it acts contrary to the trust exposed in it. During the 17<sup>th</sup> century this concept was elucidated by John Locke in the civil government and the conception of the social contract point to the theory of popular sovereignty, through united by the prior rights of the individual. However, the power of the people to remove a government is revolutionary and extra legal. The people's legislature power is in effect limited to a single act, viz. the setting up of a supreme legislature. The concept of political participation found concrete shape in the writings of Jean Jacques Rousseau. The social contract of people is a continuous process of participation in the general that will involve continuous consent of the individual to the acts of the state. It needs of individual's consent not only for the creation of the state, but the continued consent of the individual for the functioning of the state. The ideas of political participation were influenced by Locke's theory of consent as the only valid base for the existence and functioning of government and the sovereignty



must always remain with the people. The government cannot do anything which is not in the interests of the people. It means the political theory reconciles the liberty of the individual with the authority or the state.

According to the Marxist view of political participation enunciated by Karl Marx and Engels was further conceptualized by Lenin; the people's participation was visualized in politics on the basis of class. Particular in a Socialist state, the Communist Party would act as the vanguard of the proletariat and the party would be organized on the principle of Democratic Centralism. This implied that every party organ is strictly bound by decisions of anybody with a higher position in the claim of command. To extend thus the political participation is organized in a hierarchical manner where the higher party bodies being elected by the lower. Mao later suggested that the proletariat be replaced by the peasantry as the vanguard of the revolution. Thus, Marxists envisage political participation in terms of class with the majority represented by the working class dominating over the minority.

Generally, the term “political participation” refers to those voluntary activities by which members of a society share in the selection of rulers and directly or indirectly in the formation of public policy (Blair, 2000). These activities include casting votes, seeking information, holding discussions, attending meetings, staging strikes and demonstrations, communicating with legislators and the like. According to Herbert Mc'Closkey, (1968) participation is the principal means by which consent is granted or withdrawn in a democracy and the rulers are made accountable to the ruled Closky. As Noorjahan Bava (1984) puts it, direct and indirect participation of citizens in public affairs is the lifeline of a participatory democracy (Pitkin, Hanna Fenichel , 1967; Pateman, 1970).

During the 1980s the concept of people's participation not only influenced a wide spectrum of development activities being undertaken in the society, viz., resource conservation, agricultural extension, forestry development and health etc and as such it also forced a re-examination of existing assumptions and practice people had as regards development and then at the end of 1980s and in the early 1990s, the dominant trend came to be reflected by the notion of participatory development. With the persistence of inequalities and imbalances in people's access to existing social and economic services, to decision-making, and to resources for development, the mood

of the popular forces acted as a trigger point for ushering in changes for their wider political involvement, greater bureaucratic accountability and more equitable access to national resources and decision-making processes. It is within this context of increased democratization of political processes, that promotion of people's participation was mooted with the desire to reach the benefits of development to the larger society, to devise more effective strategies for reaching the lowest income groups and to re-emphasize development as a process concerning people.

It ranges from apathy on account of political stimuli to holding the office. Involvement of apathy in participation can be a disputable and it suffice to say here that under the influence of any ideologue which depicts the participation in democracy as show off or because of realizing this fact that the given alternatives in this system are not playing any positive role or the alternatives as such are futile; people become apathetic and reveal a kind of participation which is negative from the viewpoint of the champions of mass participation. It can be positive for the supporters of the liberal democracy because apathy is better than participation in terms of giving the threat to the system. Because of different opinion the political participation become a confused term. So the ideas on the meaning on the political participation have been divided on the basis of the exclusive waves of thought, i.e., liberalization and Marxism. The Liberalist supports only such participation of the individuals which is helpful in maintaining the system. Hence, this term has been defined as though voluntary activities; in which members of the society participate (directly or indirectly) in the selection of ruler and in formation of public policy. At the outset this can be said that this definition includes casual talks of politics amongst friends and the intense activities of the members of the fringe political groups. This definition includes two aspects of the political participation; one is the selection of rulers and second is the formation of public policy. Political participation nowhere says anything directly about the role of interest groups which play a vital role in influencing the policy as such. It restricts participation only to the voting, involving in the political parties, passively or actively, and holding office. Hence, it is becoming a society in which masses are available to be mobilized by the elites and in turn, becoming an anti-democratic in the society. This participation is conditioned by the opportunities given from above and becoming ritual activity. On the other hand, Marxists refute the trend of dealing participation in isolation. They hold the view that

participation is a class concept and not isolated neutral concept. They oppose the elitist participation which maintains that decision making is a specialized task and hence, to be confined to the specialists Seshadri, (1976 and 1977).

As Marxists believe the consciously involved of masses in politics and are thinking that masses should be a conscious part to acquire it or to take a conscious interest in it; and without this, consciousness, the member of the State would be an animal. To extend participation should not just to acquire power but to take interest in it. Involvement is an essential process by which the worker is educated to bring about the revolution and to hold a state power since the working class is the majority. This could help to raise the level of ruling class that is to win the battle of democracy. This is a theory which believes in a purposeful participation which should not be just to preserve the system but also to change it. The important role of the workers in all circumstances, abstain from the politics to drive then into the arms of the priests of the bourgeois republicans. In present the complicated society, being unaware of the complexes of the politics means falling in the deadly arms of the fate (Lipset, 1960 and 1994). These two exclusive waves of thought poses the ethical question of what is genuine participation which will be dealt at the later stage. The long range of the variety of the participation does not suggest that there is a particular group for the particular variety of the participation. In fact, same people are involved in different kinds of participation such as; one can be a voter, a party member at one time. However, there is a faction of the society which is confined to a particular type of participation such as; there is a large clunk of people who are only engaged in casting votes but the numerical strength of the people start shrinking when the higher stage of the participation is involved. Hence the participation reveals two kinds of character i.e., there are people who are cumulatively engaged in the participation and who confine their participation to a particular variety. Cumulative means the participation and the numerical decay in the participation when one reaches to the highest degree. As Lester Milbrath has developed a typology which is being reproduced here under hierarchy the hierarchy of political involvement (Milbrath and Goel, 1977).

#### **1.4 Hierarchy of Political Involvement**

a) Holding public and party office; b) Being a candidate for the office; c) Soliciting political funds; d) Attending a strategy meeting; e) Becoming an active member of political party; f) Contributing time in a political campaign.

#### **1.4.1 Transitional and Spectator Activity**

Some of the transitional and spectator activities are as (i) Attending a political meeting or rally; ii) Making a monetary contribution to the party or a candidate; iii) Contacting a political leader or a political official; iv) wearing a button or putting a sticker on vehicle; v) Attempting to talk to another for voting in a certain way; vi) Initiating a political discussion; vii) Voting; and viii) Exposing one to political stimuli. This typology was developed on the basis of the studies made on the involvement of the American citizens in politics and has justified to evaluate it in the light of the political activities of the citizens of the States. At the outset, this can be said that the typology is divided hierarchically in three stages which reveal the pattern that participation increases as it goes to lower hierarchy.

As Milbrath suggested that the order involve a kind of internal logical natural progression is becoming involved in political activities and that persons involved at one level are also likely to involve themselves at lower level. The idea that ascending the hierarchy involves increasing cost in terms of time, energy and resources, and at each level fewer people are able or prepare to make the necessary investments. This could lead to assume the participation is a consequence of the social and psychological circumstances that associated with involvement. No political activity could be considered normal or routine for everyday existence. Participation, listed above, is, only possible when the basic physiological and psychological needs of the persons such as food, sex, sleep, safety, affection had been met. These democratic processes become normal or even possible only in societies where more basic needs are routinely satisfied. This typology includes most, but not all and the common political activities that characterize normal process of a democracy. It does not, however, take note of that behavior which is considered by the liberal thinkers as disruptive to the normal course of action of a democratic process. Hence, it does not include activities like strike, agitation, revolt and coup. So far as the role of pressure group politics is concerned which has become, with the passage of time, an important part of democracy has not been taken for consideration in this typology.

Rush and Althoff have also drawn a hierarchy in his book entitled 'An Introduction to Political Sociology'. He suggested that the hierarchy includes most of the forms of the electoral participation which is not much differ from the one drawn by Milbrath, except some minor changes and readjustments here and there. According to the Rush and Althoff following is the hierarchy.

#### **1.4.2 A Hierarchy of Political Participation**

Participation at the top of the hierarchy is enjoyed only by those who hold various types of offices within the political system.

- i. Active membership of a political organization
- ii. Seeking political or administrative office;
- iii. A holding political or administrative office
- iv. Active membership of political organization.
- v. Passive membership of a political organization.
- vi. Participation in public meetings /gathering / camping, demonstrations etc.
- vii. Participation in informal political discussion.
- viii. General interest in politics.
- ix. Voting.
- x. Total apathy.

Participation at the top of the hierarchy is enjoyed only by those who hold various types of offices within the political system. The offices may include the political as well as the administrative positions located at various levels in the political system of a country. Persons participating at such level can be distinguished from other political participants in that (to varying degrees) they are concerned with the exercise of formal political power. This does not exclude the actual exercise of power or the exercise of influence by other individuals or groups in the political system. Power may or may not reside among the office holders, but they remain important because normally they are the formal repositories of power. Besides these who hold or seek office, a number of citizens become members of various types of political, semi-political or quasi-political bodies operating in a democratic system. These bodies include all types of political parties, interest groups, trade unions and

various forms of pressure groups, undertaking multifarious activities, articulating and aggregating diverse interests in a social milieu. These bodies can be termed as agents of political mobilization. In fact, they help their constituents to participate in certain types of political activity, involving in the defense of promotion of particular ideas, positions, situations, persons or groups through the political system. Political parties seek to promote, defend or represent a broader spectrum of attitudes whereas interest groups seek to promote, defend or represent limited and specific attitude.

The work of Freire (1972); Elliot, (1976); Cohen and Uphoff, (1977); Bruce, Crouch and Chamala (1978) and Pearse (1980), has been widely demonstrated that, how the majority of people have suffered from the pangs of exclusion from the benefits of socio-economic development around the world and hence they have strongly argued for espousal of appropriate strategies to undo this imbalance (Diwaker, 1999). In the studies carried out by Haque et al., (1977); Devitt, (1980); Chambers, (1983), Korten and Alfonso, (1989) and the World Bank in (1992) also argued for adoption of poverty-focused strategies strongly aimed at specifically to redress the existing imbalances in the context of our development (Harriss, 1992; 2000 and 2001).

As Squires, (1999) suggested that the participation in political parties and interest groups may be active or passive in nature. It may range from holding an office in such an organization to the provision of financial support through the payment or subscription of membership dues. This may be a part of citizens persuaded to participate in some form of public meeting or demonstration which may cultivate interest regarding certain issues and problems confronting with the society. This is one important stimulus to encourage the general citizen to become active in the realm of political life. Another intermittent form of political participation is a informal political discussion by individuals in their families, peer groups, relatives and the like. Moreover, some persons do not discuss political matters with others but may get things by way of using different devices of mass media. This would help them to express their opinion about the course of events. However, they restrict their participation only to voting, which, however, in certain situations may be regarded as the last active form of political participation because it requires a minimal commitment which may cease once the vote is cast. Below those who participate and involve in various institutional and non-institutional ways, there are those who do not

participate at all in political process. Whether this is by choice or on account of reasons beyond the control of the individual members is a matter of rigorous enquiry. However, such individuals can be described as no active and apathetic. Apathy may be due to their poverty, ignorance, illiteracy, indifferences, deliberate withdrawals and alienation. In the systemic progression, this inactiveness however, does not substantially contribute. It rather weakens the growth of a democratic process. So far as the hierarchy developed in the American context is concerned, it covers all the probable activities but this hierarchy cannot be generalized because it does not make efforts to describe participation in terms of bring change. There are some systems in which participation is manifested in the form of revolution; the countries like Cuba, Nicaragua and Poland could manage to develop their state of affairs through revolution. Hence, it is wrong to conclude that revolution plays a negative role in participation.

As involvement of the people in varies from and changing level of participations that also from system to system. Similarly, various limitations on political participation, formal and informal, would exist and would extent the degree of involvement of general public. Participation may be limited in developing societies on certain factors such as, the level of economic advancement, literacy and general problem of communication. But in some other systems, participation in political process is more or less, controlled by the rulers. The contrary, in modern democracies, participation is usually by various means for seeking cooperation and confidence of the constituent citizens. The degree of variations, however, has also been noticed in the case of the developed systems. There may exists some political systems, which may not allow any type of participation to their citizens for instance, provide for election or any other form of voting. Others may strictly put check on meetings and demonstrations. This apart, some systems may provide ample choice to the voters, whereas others may restrict it only for the certain occasions. The significance of voting may differ from election to election. For example, national elections may be regarded as more important than state and local level elections. In some societies, elections may have a decisive voice in the overall functioning of the system, whereas in some merely of a ritualistic value. Similarly, in some systems, the voting turnout may be comparatively high. It may partially be so on account of citizens; consciousness, literacy, economic advancement and institutionalization of

various political structures and organizations. The scholars conducting research in the field of voting behavior have noticed a close relationship between the geographic factors and the extent of range of turn out. Similarly, they have found that the citizens or advanced countries have a greater sense of participation in comparison to the under-developed or the difference regarding people's interest in politics even in the case of the western democracies. Nevertheless, the difference is not great, especially in the category, sane interested. But, there exists a significant difference in not at all interested. This, as a matter of fact suggests that people's interest in political matters vary from country to country. Thus, it can be pointed out that extent of the interest of the citizens even in the similar types of political systems differ substantially. The percentage or citizens discussing politics with others was found highest in the developed countries. There is not enough data available on the extent to which people participate in demonstrations, meetings, canvassing and other forms of participation. Whatever information is available that shows the level of participation in such activities is higher in western democratic systems. The reason for this higher level of participation can be found in the better means of communication, application of mass media, functioning of the party system, better economy and systemic effectiveness and stability.

A developing democracy like India needs the wider participation of people irrespective of caste, colour, creed and sex. In order to provide this opportunity, the system of democratic decentralization through Panchayati Raj Institutions (PRIs) was introduced (Mishra, 1998). The notion of people's participation has been well enshrined in our Constitution in the Directive Principles of State Policy, wherein Article 40 deals with the Organization of Village Panchayats by the State and calls upon the State to endow these bodies with such power and authority so as to enable them to function as units of Self Government. With the Constitutional mandate for setting up PRIs in the state, the functioning of Gram Sabhas as grass root institution in the overall context of decentralized governance has assumed primacy as both the success of the democratic process and the economic development of our country, are now so much dependent upon it.

The need for good governance has emerged in importance as the quality of governance is closely related to peoples own organization and through self organized actions. Improvement of the performance of these bodies as local units of self



government in terms of increasing its efficiency of public services, accountability of bureaucracy and political leadership, and enhancing transparency in its decision making prove critical for their role as units of government geared to the peoples interests. It has also become important that they not only be efficient in terms of managing resources and people but also sharply increase their ability to take a long-term view of development in the wider context. As Scheduled Caste and Tribes constitute a sizeable portion of the total population, their participation in grass roots politics is essential to make democratic governance successful. The question of their participation arises because of their long standing neglected social status in male-dominated Indian society.

Everybody accept the need of peoples participation in setting the goal and implementing the policies in considered highly essential. The desirability or necessity of such participation by the people has thus assumed much importance and with it, political participation which gives the people a chance to shape their destiny which has also become a matter of important politics. It plays a very crucial role in survival of ongoing democratic political system. Political awareness can bring the sense of interests among the general masses. When the interest is articulated as a result of political consciousness and it leads to interest aggregation as well as mass aggregation. When the masses are mobilized the outcome is effective participation of masses in affairs of the political system (Rajadhyaksha, 2004). The significance of this participation acquires a paramount importance in this frame work.

The problems of involvement in politics is one of the aspect of theory and practice which have extremely diversified and at times contradictory, interpretations and forms of realization in different periods on different types of socio-political system and political cultures. Moreover even within the framework of one of these types one can easily observe changeability of the conceptual and real content of the phenomenon of political participation. Political participation means the involvement of groups and individuals at various levels in the political system. Huntington, Samuel and Nelson Joan's definition refers to it as 'activity by private citizens designed to influence governmental decision making. According to Nie and Verba's definition it includes those legal activities by private citizens which are more or less directly aimed at influencing the selection of governmental personnel and the actions they take. Thus, political participation refers to activity that is designed to have an

impact on governmental decision making and actions. One can also call political participation as people's efforts to influence the authoritative allocation of values for a society. To an extent, political participation is a function of the ambit or governmental activity. An issue involved in the meaning or the term concerns the inclusion into the concept of psychological processes leading to it or simply the act. Some experts have focused on the psychological or subjective attributes of political participation or have utilized interest in politics as the only means of measuring political participation apart from ballots.

## **CHAPTER 2**

### **CURRENT STATUS OF SCHEDULED TRIBES IN INDIAN SOCIETY FROM A HISTORICAL PERSPECTIVE**



## **CHAPTER-2**

# **CURRENT STATUS OF SCHEDULED TRIBES IN INDIAN SOCIETY FROM A HISTORICAL PERSPECTIVE**

### **2.1 Background**

India is a land of diversity which has more number of tribal groups and largest tribal population worldwide. This diversity is its biggest strength as well as its greatest weakness. The study has been carried out the current status and socio-economic profile of scheduled tribes and its various components like education, literacy, sex ratio, health aspects and many other parameters. These are some major hidden socio-economic components and basic factors of the tribes in the district of Maharashtra. After becomes a democratic country, discrimination of castes have become a main function of caste system in India. The provision in the constitution resolves, ‘to secure to all citizens by justice, social, economic and political, liberty of thought, expression, belief, faith and worship; equality of status and of opportunity, and to promote among them all fraternity, assuring the dignity of individual and unity. The chapter tries to locate the problem in the proper perspective like current status of scheduled tribes in Indian society with historical background. In addition to review the existing literature, which includes statement of the problem, the classification of some important concepts related with the problem, objectives, research question and methodology used. The two concepts which have been used in the present study are Scheduled Tribes (ST) and electoral participation. Before presenting the details of the study, it is pertinent to clarify the above mentioned terms as clearly as possible.

### **2.2 Indian Tribes from a Historical Perspective**

The concept of original inhabitant is directly related to the initial peopling of India, which, due to the debate on topics such as the Indo-Aryan migration hypothesis. Some anthropologists hypothesize that the region was settled by multiple human migrations over tens of millennia, which makes it even harder to select certain groups as being truly aboriginal. One narrative, largely based on genetic

research, describes Negritos, similar to the Andamanese adivasis of today, as the first humans to colonies of India, likely 30–65 thousand years before present (Edwin Bryant and Laurie L. Patton, 2005). As Revathi Rajkumar, et al, (2005) stated, there are about 60% of all Indians share the mt DNA haplogroup M, which is universal among Andamanese islander adivasis and might be a genetic legacy of the postulated first Indians. Some anthropologists theories that these settlers were displaced by invading Austro-Asiatic-speaking Australoid people (who largely shared skin pigmentation and physiognomy with the Negritos, but had straight rather than curly hair), and adivasi tribes such as the Irulas trace their origins to that displacement. The Oraon adivasi tribe of eastern India and the Korku tribe of western India are considered to be examples of groups of Australoid origin. Most of the anthropologists and geneticists agreed on Australoids, Caucasoids (including both Dravidians and Indo-Aryans) and Mongoloids (Sino-Tibetans) immigrated into India; there is possibility of Dravidians migrate from Iran, and the Indo-Aryans possibly from the Central Asian steppes; the Tibeto-Burman are possibly from the Himalayan and north-eastern borders of the subcontinent (Irudayam and Mangubhai, 2004). Ethnic origins and linguistic affiliations in India match only inexactly, however while the Oraon adivasis are classified as an Australoids group, their language called Kurukh are Dravidian. Khasis and Nicobarese are considered to be Mongoloid groups and the Munda and Santals are Australoid groups, but all four speak Austro-Asiatic languages (Mukherjee, 1962; Srivastava, 2007). The Bhils and Gonds are frequently classified as Australoid groups; and yet Bhil languages are Indo-European and the Gondi language is Dravidian. Similarly, the Santals are “gradually adopting languages of the areas inhabited, like Oriya in Odisha, Hindi in Bihar and Bengali in West Bengal.”

### **2.3 Connotations of the Word Adivasi**

The tribal peoples are popularly known as adivasis, scattered all over the world, except the European continent. While the largest concentration can be found in Africa and the second largest concentration is in India. These scheduled tribes of India have lived in varied degrees of isolation for many centuries. Scheduled Tribes is an administrative term used for purposes of administering certain specific constitutional privileges, protection and benefits for specific sections of peoples considered historically disadvantaged and backward. Its literally meaning is indigenous people or

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original inhabitants. Although terms such as *atavika*, *vanavāsi* ("forest dwellers"), or *girijan* ("hill people") are also used for the tribes of India, *adivāsi* carries the specific meaning of being the original and autochthonous inhabitants of a given region and was specifically coined for that purpose in the 1930s (Barnes et al., 1995). Over time, unlike the terms "aborigines" or "tribes", the word "adivasi" has developed a connotation of past autonomy which was disrupted during the British colonial period in India and has not been restored. Tribals have been previously described as 'aborigines' as 'Aboriginals', 'Primitive', 'Vana Jatis' 'Adivasi', 'Mulvasi', 'Adim', 'Adimjati', 'Tolya'(Gangs), 'Vanyajati' and 'Girijan' etc." Similarly the Adivasi are called 'Vanvasi', 'Ranvasi', 'Jangalche Raje', 'Langote', 'Mulnivasi' (indigenous), 'Girijan', 'Bhumij' or 'Bhumijan', 'Aranyak' etc. Adivasi, (Hindi: 'Original Inhabitants') official name is Scheduled Tribes. Currently in India 8.6% with 573 Tribes groups are belonging from Scheduled Tribes and are generally recognized by various names (Shirsath, 2014).

In Nepal, the infiltration of Khas people from west to east through the Middle Hills, then the consolidation of dozens of petty kingdoms by the Shahs followed by the usurpation by the Ranas brought indigenous nationalities under orthodox Hindu rule and then codified inferior social and political status into a corpus of law known as *Muluki Ain*. Although the Shah Kings were restored to power in the revolution of 1950 who governed mostly for and through high caste Bahuns, Thakuris, Chhetris and Newars. Enfranchisement of adivasis—except Newars—seldom advanced beyond lip service. This produced grievances that were instrumental in the Nepalese Civil War, where the rank and file of guerrilla fighters was largely adivasi. Thus in Nepal, there are no historical parallels to British interference with orthodox Hindu discrimination, nor was there much resembling India's significantly effective post-Independence efforts to improve the lot of adivasis.

In India, opposition to usage of the term is varied, and it has been argued that the "original inhabitant" contention is based on the fact that they have no land and are therefore asking for a land reform. They argue that they have been oppressed by the "superior group" and that therefore they require and demand a reward and more specifically a land reform. In Northeast India, the term *adivāsi* applies only to the Tea-tribes imported from Central India during colonial times, while all tribal groups refer collectively to themselves by using the English word "tribes".

### **2.3.1 Constitutional View**

Scheduled Tribes are those groups, which are notified as such by the President of India, under article 342 of the Constitution. The first notification was issued in 1950. The President considers characteristics like the tribes' 'primitive traits', distinct culture, animism, distinct dialect, clan system, shyness of the public at large, geographical isolation and social and economic backwardness before notifying them as a Scheduled Tribe. Seventy-five groups out of the 698 Scheduled Tribes have been identified as Primitive Tribal Groups considering the fact that they are more backward among the Scheduled Tribes. Primitive Tribal Groups (PTGs) continue to live in pre-agricultural economies and have very low literacy rates. Their populations are stagnant and even declining with respect to certain tribes. Scheduled Tribes are entitled to certain reservations and development benefits, provided by both Central as well as the respective State Governments.

The Constitution of India does not define Scheduled Tribes as such. Article 366 (25) refers to scheduled tribes as those communities who are scheduled in accordance with Article 342 of the Constitution. According to Article 342 of the Constitution, the Scheduled Tribes are the tribes or tribal communities or part of or groups within these tribes and tribal communities which have been declared as such by the President through a public notification. The Constitution of India incorporates several special provisions for the promotion of educational and economic interests of Scheduled Tribes and their protection from social injustice and all forms of exploitation.

### **2.4 Definition and Measures**

Adivasi carries the specific meaning of being the original and autochthonous inhabitants of a given region and was specifically coined for that purpose in the 1930s (Barnes et al., 1995). In India, usage of the term is varied, and it has been argued that the 'original inhabitant'. Adivasi is an umbrella term for a heterogeneous set of ethnic and tribal groups claimed to be the original inhabitants of the Indian subcontinent (Gandhi, 1968; Masani and Srinivasan, 1985; Lok Sabha Debate, 1995). The same term Adivasi is used for the ethnic minorities of Bangladesh and the native Vedda people of Sri Lanka-Sinhala. The word is also used in the same sense in Nepal as is another word janajati (Nepali: janajāti). The other



terms such as atavika, vanavāsi (forest dwellers) or girijan or hilly people (Koeraad, 2001) are also used for the tribes of India. It is a sad reality that social scientists who have been involved with tribes and their problems either on theoretical plane or on practical grounds, are still not on the same wavelength regarding the concept and definition of their subject matter (Hasnain, 1987). There is no doubt that with time the differences of opinion on the concept and definition of a tribe have narrowed down, but a theoretical discussion seems imperative in order to understand this problem in its proper perspective.

Majumdar (1967) rightly comments that when one looks into the definitions given by various Anthropologists, one is bound to be impressed by the dissimilarity of their views as regards what constitutes a tribe. Kinship ties, common territory, one language, joint ownership, one political organization, absence of internecine strife, lack of script etc. have all been referred to as the main characteristics of a tribe. Some Anthropologists have not only accepted some of the above characteristics, but also stoutly derived some of them to be characteristics of a tribe. The only conclusion one can draw from such a diversity of learned opinion is that of the views of each Anthropologist arise from the type of data with which he is familiar with the most (Hasnain Nadeem 1987).

Following are the different definitions of Adivasi – Scheduled tribes (ST)

- a) **Pandit Mahadeoshastri:** Except the races i.e. Arya and Dravid, the people who lived before them or those who came from other land are living in the forest or hilly areas are the local or forest communities are called Adivasi' (Joshi, 1962 & 1998).
- b) **The Imperial Gazetteer of India:** "A tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous, though originally it might have been so."
- c) **Lucy Mair:** "A tribe is an independent political division of a population with a common culture."

- d) **Kamala Devi Chatopathayaya** (1978): Defines "a tribe ordinarily has an ancestor or a patron deity. The families or groups composing the larger units are linked through religions and socioeconomic functions."
- e) **Adivasi Committee Council in Shillong** (1962): 'Adivasi' as a 'A group that uses the same language, evolved from the same ancestor, lived in a special territory, remained far behind in technology, illiterate, remained on blood relations and one that followed social and political norms honestly is called Adivasi Samaj.
- f) **Pandit Mahadeoshastri Joshi**: "Except the two big humanity groups i.e. Arya and Dravid, the people who existed before them and came from foreign countries and settled in hilly areas and forest are called Adivasi Tribe" (Joshi, 1976 and 1998).
- g) **Sopandeo Chaudhari**: Adivasi people are the true sentiments of the mother. Adivasi are the relatives of forests, birds, trees etc' (Chaudhari, 1982).
- h) **Dr. Govind Gare**: Adivasi means people living remote from each other geographically. They live in the hilly areas in the Nature' (Gare, 1993, 2000).
- i) **Prof. Waman Shelmake**: Adivasi means one who kept first step on the earth and lived in hilly areas and valleys and one who secured his identity and all sadness of Mahagatha' (Bhoir, 1998).
- j) **D. N. Mujumdar**: A tribe is a collection of families or groups of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well assessed system of reciprocity and mutuality of obligation' (Mujumdar, 1961 1958).
- k) **D.N Majumdar defines**: Tribe as a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes.
- l) **According to Ralph Linton**: Tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from

numerous similarities in a culture, frequent contacts and a certain community of interests.

- m) **According to Oxford Dictionary:** "A Tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor.
- n) **Dr. Revers:** A tribe is a social group of simple kids, the members of which speak a common dialect and act together in such common purpose as welfare' (Ibid.p-3).
- o) **Imperial Gazette:** A tribe is collection of families or groups of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so (Ibid. p-3).
- p) **Madan & Mujumdar:** A cluster of village communities which share a common territory, language and are economically interwoven is often also designated as tribe (Ibid.p-4).
- q) **Bogardus:** The tribal group was based on the need for protection, on ties of blood relationship and on the strength of a common religion (Ibid.p-4).
- r) **E. B. Tylor:** A tribal group that lives in a special territory and speaks its dialect with cultural integration and integrated social organization is called Adivasi Tribe. They have common ancestors, common deity and common leadership. Moreover, people from their group are united with economic, familial and blood relations (Devgaonkar and Devgaonkar, 2001).
- s) **W. J. Perry:** A tribe is a group speaking a common dialect and inhabiting a common territory (Nadgonde, 2003).
- t) **Gillin and Gillin:** Any collection of preliterate local groups which occupies a common general territory, speaks a common language and practices common culture is a Tribe (Nadgonde, 2003).
- u) **D. H. Mehta:** The difficulties are created due to the use of the word "Adivasi". Adivasi is the different organization that has executed important role in the human history. Hence, its reference is made as origin.

- v) **Dr. Gurunath Nadgonde:** After the end of Man's situation of wandering, Man has settled here or there. Man has toiled a lot for the livelihood. From the ancient age to the modern era, man's travelling shows this. Man has had been settling from one place to another on any land. Few of them gave preference for living in the small villages in Nature. Few lived in the Industrious cities. Few being the native people lived in hills, remote mountains, rivers etc. The world of Adivasi is different and hence they are called as sons of land (Nadgonde, 2003).
- w) **Adv. M. B. More:** Adivasi means people from hilly areas who lived among animals and who prayed animals and are the Girijan Vanvasi (More, 2006).
- x) **Dr. Vinayak Tumram:** Adivasi are the people who remain half naked, Vanvasi and wearing Langoty go for search of prey in jungles. Sometimes they are called Jungly and Langote. Sympathetically, they are called Children of the earth and sons of jungles. Besides, they are called Giriraj and Adisantan of Bharatmata. Now a day, they are called Adiputra or Vanputra and Kings of Jungle. Indian Constitution has called them as Scheduled Tribes.
- y) **Dr. Maheshwari Gavit:** Adim Community in which the ancestral mummies are found by the earliest people on the earth is called Adivasis. They have their existence in the primitive ages (Gavit, 2008).
- z) International Labor Organization recommended Adivasi as Indigenous and also called them 'Non-literate' (Shirsath, 2014).

According to Vidyarthi (1981), the tribe is a social group with definite territory, common name, common district, common culture and behavior of an endogamous group, common taboos and existence of distinctive social and political system, full faith in leaders and self-sufficiency in their distinct economy. Krishnan, (1985) defines "tribe is a social group of simple and kind, the members of which speak a common dialect, have a single government act together for common purposes and have a common name, a contiguous territory, a relatively uniform culture or way of life and a traditions of common descent. As Bardhan, (1973) defines, the tribe as "course of socio-cultural entity at a definite historical stage of development. It is a single, endogamous community with a cultural and psychological makeup."

There is yet another school of thought which looks at tribals, aboriginal and natives of the world, from the human rights perspective and condemn the usage of the terms- primitive people, tribe, aboriginal people etc and have coined new terms such as native, indigenous or adivasi people. The issue of tribal identity and pseudo tribalization needs to be discussed and seriously looked into, if justice has to be given to genuine tribals of India. The continuously debate is going on the concept of original inhabitant of India, due to the topics such as the Indo-Aryan migration and become a contentious area of research. Some anthropologist's theories on this are the region was settled by multiple human migrations over tens of millennia, which makes it even harder to select certain groups as being truly aboriginal (Gumplowicz and Horowitz, 1980). One narrative, largely based on genetic research, described Negritos which is similar to the Andamanese adivasis of today, as the first humans to colonize India, likely 30–65 thousand years before present (Spencer Wells, 2002; Jim Mason, 2005) and these settlers were displaced by invading Austro-Asiatic-speaking Australoids people (who largely shared skin pigmentation and physiognomy with the Negritos, but had straight rather than curly hair), and Adivasi tribes such as the Irulas trace their origins to that displacement (Stephen Fuchs, 1974; Zvelebil, 1982). The Oraon Adivasi tribe of eastern India and the Korku tribe of western India are considered to be examples of groups of Australoids origin (Saha and Goswami, 1987; Neeta and Kashyap, 2004).

Subsequent to the Australoids, most anthropologists and geneticists agree that Caucasoids (including both Dravidians and Indo-Aryans) and Mongoloids (Sino-Tibetans) immigrated into India; the Dravidians possibly from Iran (Tamil Literature Society, 1963; Mukherjee, 2001; Dhavendra Kumar, 2004) the Indo-Aryans possibly from the Central Asian steppes (Allchin and George Erdosy, 1995; Kulke and Rothermund, 1998; Dhavendra Kumar, 2004) and the Tibeto-Burman possibly from the Himalayan and north-eastern borders of the subcontinent (Cordaux et al., 2004).

Ethnic origins and linguistic affiliations in India match only inexactly, however while the Oraon adivasis are classified as an Australoids group, their language, called Kurukh, is Dravidian (Jim Cummins and David Corson, 1999). Khasis and Nicobarese are considered to be Mongoloid groups (Khongsdier and Mukherjee, 2003; Rath, 2006) and the Munda and Santals are Australoids groups, but all four speak Austro-Asiatic languages (Chaudhari, 1949; Chaudhari,

1993; Manor, 199; Srivastava, 2007). The Bhils and Gonds are frequently classified as Australoids groups (Shankarkumar, 2003) yet Bhil languages are Indo-European and the Gondi language is Dravidian (Jim Cummins and David Corson, 1999) Also, in post-colonial India, tribal languages suffered huge setbacks with the formation of linguistic states after 1956 under the States Reorganization Act. For example, under state-sponsored educational pressure, Irula children are being taught Tamil and a sense of shame has begun to be associated with speaking the Irula language among some children and educated adults (Zvelebil, 1982). Similarly, the Santals are "gradually adopting languages of the areas inhabited, like Oriya in Odisha, Hindi in Bihar and Bengali in West Bengal (Chaudhari, 1993, Barik, 2006).

Over the British colonial period, unlike the terms aborigines or tribes, the word 'Adivasi' has developed a connotation of past autonomy which was disrupted in India and has not been restored (Louise Waite, 2006); during the same time particularly in Northeast India, the term Adivasi was used only for the Tea-tribes imported from Central part of India, while all tribal groups refer collectively to themselves by using the English word 'tribes'. They comprise a substantial indigenous minority of the population of India. Adivasi societies are particularly present in Andhra Pradesh, Bihar, Chhattisgarh, Gujarat, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, Rajasthan, Tamil Nadu, West Bengal and some north-eastern states, and the Andaman and Nicobar Islands; The largest groups are the Bhil, the Munda, and the Santhal; but since the British colonization Adivasi of India have been known officially as Scheduled Tribes.

An earlier study revealed that India is a melting pot of many ethnic stocks and cultures from pre-historic period (Hasnain, 1983); and during the later stage of history, the nomadic pastoral tribes invaded from the north and north-west in a larger groups in waves and Tibeto-Burman from across the north and north-eastern borders of the country (Ray, 1972). Due to magnitude and complex nature, it is very difficult to arrange the people and cultures of India in the chronological sequence (Hasnain, 1983). Therefore, reconstruction of tribal history and the processes and patterns of their settlement in India becomes further difficult but fascinating task (Pathy, 1984). Attempt has been made by many anthropologists and ethnographers such as Hutton, Risley, Guha and Majumdar, Gare to reconstruct the tribal history of India. They have not been convincing precisely because of

insufficient materials and data. Some of them still have been looking for the people who were the real autochthons. There is a controversy on earlier inhabitants of India. Hutton says the Negritos whereas Ghurye feels that the aboriginals of India have come from outside and they cannot. In the Puranas, the indigenous people have been termed as 'Nishada' and have been described as black as charcoal or crow. Dutta, (1986) believes that the aboriginal tribes of India may be considered the indigenous autochthons at least in the sense they had been long settled in different parts of the country before the Aryans invaded India. According to Majumdar, (1958) Austric speaking tribes of India belong to the earliest of the races of this sub-continent. He believes, proto-Australoids were the earliest inhabitants of the land. Proto-Australoids are similar to the aborigines of Australia as far as their physical characteristics are concerned (Guha, 1944). The Austro-Asiatic dialects of India have been wonderfully preserved by the tribes scattered over a vast geographical regions which led Grierson to assume that the aborigines must have belonged to the Munda forms of speech (Grierson, 1967). According to Risley, (1915) that the Mundas are the earliest inhabitants on the Indian sub-continent and can be considered as genuine autochthons but some author has opinion (Roy, 1970) that the Proto-Australoids cannot be considered autochthons of India because they came from outside and inhabited at the south-western foot hills of the Himalayas and then they crossed the Yamuna and the Ganges and moved on towards the central provinces, Bengal, Assam and spread even to Burma and Cambodia too. This reveals that the tribal history of India may possibly be reconstructed from the origin of the Munda tribes. One can easily form a vague surprise on the basis of vague materials furnished by the early Aryan myths and Puranic traditions but they leave us wondering (Mukherjee, 1962).

## **2.5 Classification of Tribes**

The tribal communities in India range from the primitive hunters and gatherers of forest produce to the urbanized and industrial wage-earners (Raza and Ahmed, 1977). According to Burdhan, (1976) the tribes of India may be classified into four broad divisions:

- a) the first group may be termed as Primitive tribes including those communities who confined themselves to the original habitation in inaccessible hills and still primitive patterns of life;
- b) the second group consisting of semi-tribal communities including those who have more or less settled-down in rural areas near or in the forest and have taken to relatively improved type of cultivation and other allied occupations;
- c) the third group is known as acculturated tribal groups who have settled in the plains or in the semi-urban areas and are engaged as laborers in mines and different vocations industry and crafts. These groups of tribal's gradually abandoned their traditional way of life and adopted the cultures of the regions in which they live;
- d) the fourth group of tribal people is assimilated tribal's who during the have migrated to cities and urban centers last few generations and have become the part and parcel of the urban society. Politically, this group of tribal population is much conscious and playing key roles to bring the tribes of India on one platform for achieving their political demands.

Bearing above facts in mind it will, of course, be a distortion of the facts to consider all of them as a single homogeneous group. There are 574 tribal groups who have identified as Scheduled Tribes in India recognized as tribal under the Constitution of India.

### **1.5.1 The Geographical Classification**

Guha, (1944) has classified Indian tribes into three geographical zones namely- The north and north-eastern zone which consists of the Sub-Himalayan region and mountain valleys of the eastern frontiers of India. The central or middle zone consists of plateaus and mountainous belt between the Indo-Gangetic Plain to the north and roughly the Krishna River to the south. The southern zone covers areas which fall south of the river Krishna stretching from Wynoad to Cape Comorin.

There are 47 tribal groups in Maharashtra predominantly situated on the north-western part of the Satpuda region, the western Konkan belt of the Sahyadri region, and the forests, mountains and hills of the Gondwanan region in the eastern and south



eastern parts. Presently, the tribal population in Maharashtra is concentrated in 15 Tribal Sub-Plan districts. These tribals live mostly in the sparsely populated parts of hills and forests of sub-Himalayas and north east region, in the mountain belt of central India between Narmada and Godavari rivers, and southern parts of the Western Ghats extending from Wayanad to Kanyakumari. Another concentration lives in the hilly areas of central India (Chhattisgarh, Madhya Pradesh, Odisha and, to a lesser extent, Andhra Pradesh); in this belt, which is bounded by the Narmada River to the north and the Godavari River to the southeast, tribal peoples occupy the slopes of the region's mountains. Other tribals, including the Santals, live in Jharkhand and West Bengal. Central Indian states have the country's largest tribes, and, taken as a whole, roughly 75% of the total tribal population live there, although the tribal population their accounts for only around 10% of the region's of total population. There are smaller numbers of tribal people in Karnataka, Tamil Nadu, and Kerala in south India; in western India in Gujarat and Rajasthan, and in the union territories of Lakshadweep and the Andaman Islands and Nicobar Islands. About one percent of the populations of Kerala and Tamil Nadu are tribal, whereas about six percent in Andhra Pradesh and Karnataka are members of tribes. The Scheduled Tribe groups who are identified as more isolated from the wider community and who maintain a distinctive cultural identity which have been categorized as 'Particularly Vulnerable Tribal Groups' (PTGs) by the Government.

## **2.6 Regional Characteristics of Tribals**

In India, it is noticed that the aboriginals are generally found living in the forest and inaccessible areas. They have considered forest as their natural home (Burdhan, 1973). Tribal areas have been marked out by nature as distinct geographical units, in most of the cases which are contiguous and compact territories (Burdhan, 1976). These areas have also been identified as 'bridge - buffer zones' (Royburman, 1974). The tribal regions are by and large coterminous, illiteracy; hunger; poverty and social stagnation and these regions remain away from the main foci of population agglomeration and seem to have suffered from varying degrees of isolation (Burdhan, 1976; Ahmad, 1985). Partly tribes have restricted interaction with the non-tribal people resulted in the continuation of the old tribal culture in varying degrees of intensity (Ahmad, 1985). Geographically speaking the tribal regions happens to be the most inaccessible parts of the country. The tribal people in the sub-

Himalayan region, the north-east and the Andaman Islands have retained their identity. On the other hand, the Central and South Indian tribes are been subjected to varying degrees of assimilation through the process of interaction with the non-tribal cultures of their surrounding areas. Despite the inhospitable nature of terrain, the tribal regions are endowed with the vast wealth of resources. They possess stores of minerals, forests and water resources which are considered crucial to the economic development of the country. These regions became the main source of raw materials and bases for giant industrial projects like Irrigation, steel and heavy engineering factories, mines and other undertakings have sprung up in the particular regions (Burdhan, 1973).

## **2.7 Tribals Population**

India with a population of 104.3 million (by the Census, 2011), has a single largest tribal population in the world, constitute 9.4 % of the total population of the country. There are 574 individual tribal communities with diver's socio-cultural life, who are at various levels of social and economic development which can different from the degree of exposure to modernity and social change (Gusfield, 1967; Güveli et al., 2007). Most of the tribal areas are hilly, undulating plateau lands and coincide with the forest areas in the country. These areas have low density of population. It is because of these reasons that creation of critical infrastructure in the tribal areas in the sectors such as roads, communication, healthcare, education, drinking water, etc. has usually been left out by development agencies on one pretext or the other, such as economic non-viability, high cost, difficulty in operations and maintenance, etc. The lifestyle of the tribal people is conditioned by the ecosystem and is in tune with nature and natural resources. Tribal people, being essentially ecosystem people, vary widely over the country matching the country's wide ranging diversity in nature and natural resources. In general, most tribal populations inhabit under developed areas of the country which are remote, have low density of population and lack adequate access to basic amenities, education, employment opportunities and affordable health care services.

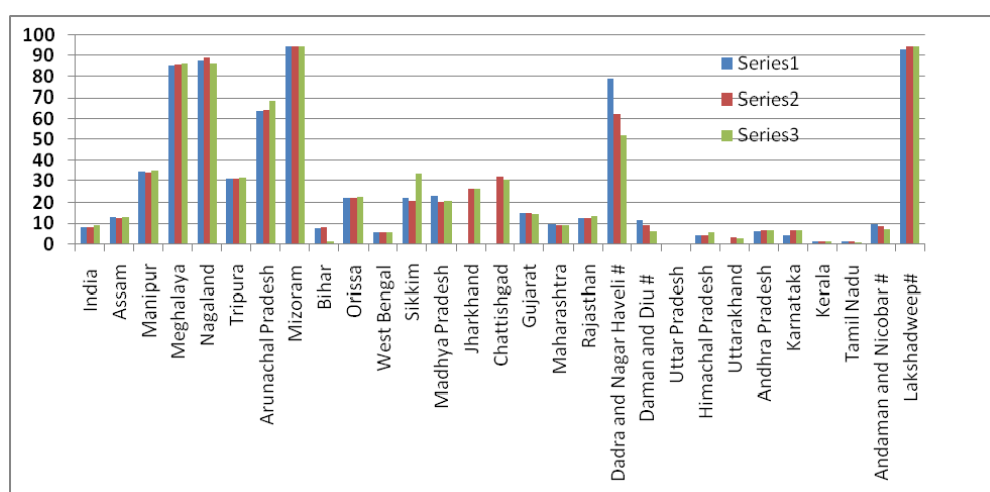
About 16 million live in the states of north-eastern India and more than 70 million tribal's who live in the heart of India- in the central part, in a more-or-less contiguous hill and forest belt that extends across the states of Gujarat, Rajasthan,

Maharashtra, Madhya Pradesh, Chhattisgarh, Jharkhand, Andhra Pradesh, Orissa, Bihar, and West Bengal. Madhya Pradesh (21.1 %), Maharashtra (9.4 %), Orissa (22.8 %) and Bihar (.92 %) accounts for almost 50 % of Indians Scheduled Tribes (Table 1). They are defined partly by habitat and geographic isolation but more on the basis of social, religious, linguistic and cultural distinctiveness. The Scheduled Tribe occupy a belt stretching from the Bhil regions of western India through the Gond districts of central India to Jharkhand and Bengal where the Mundas, Oraons and Santhals predominate. There are also pockets of Scheduled Tribe communities in the south and very small endangered communities in the Andaman and Nicobar Islands; Northeast India contains a large proportion of the Scheduled Tribe, including the different sub-tribes of Naga.

**Table-2.1:** Proportion of Scheduled Tribes Population out of total Population in India

Name of State	1991	2001	2011	Name of the state	1991	2001	2011
<b>India</b>	8.08	8.2	9.4	<b>West</b>			
<b>North-east</b>				Gujarat	14.92	14.8	14.8
Assam	12.82	12.4	13.1	Maharashtra	9.27	8.9	9.4
Manipur	34.41	34.2	35.1	Rajasthan	12.44	12.6	13.7
Meghalaya	85.53	85.9	86.1	Dadra and Nagar Haveli #	78.99	62.2	52
Nagaland	87.7	89.1	86.5	Daman and Diu #	11.54	8.8	6.3
Tripura	30.95	31.1	31.8	<b>North</b>			
Arunachal Pradesh	63.61	64.2	68.8	Uttar Pradesh	0.21	0.2	.6
Mizoram	94.75	94.5	94.8	Himachal Pradesh	4.22	4.0	5.7
<b>East</b>				Uttarakhand	-	3.0	2.9
Bihar	7.66	8.0	1.3	<b>South</b>			
Orissa	22.21	22.1	22.8	Andhra Pradesh	6.31	6.6	7.0
West Bengal	5.6	5.5	5.8	Karnataka	4.26	6.6	7.0
Sikkim	22.36	20.6	33.8	Kerala	1.1	1.1	1.5
<b>Central</b>				Tamil Nadu	1.03	1.0	1.1
Madhya Pradesh	23.37	20.3	21.1	<b>Islands</b>			
Jharkhand	-	26.3	26.2	Andaman and Nicobar #	9.54	8.3	7.5
Chattishgad	-	31.8	30.6	Lakshadweep#	93.15	94.5	94.8

Source: Census of India, 2001, 2011; #- Union Territories

**Fig. 2.1:** Proportion of Scheduled Tribes Population out of Total Population in India

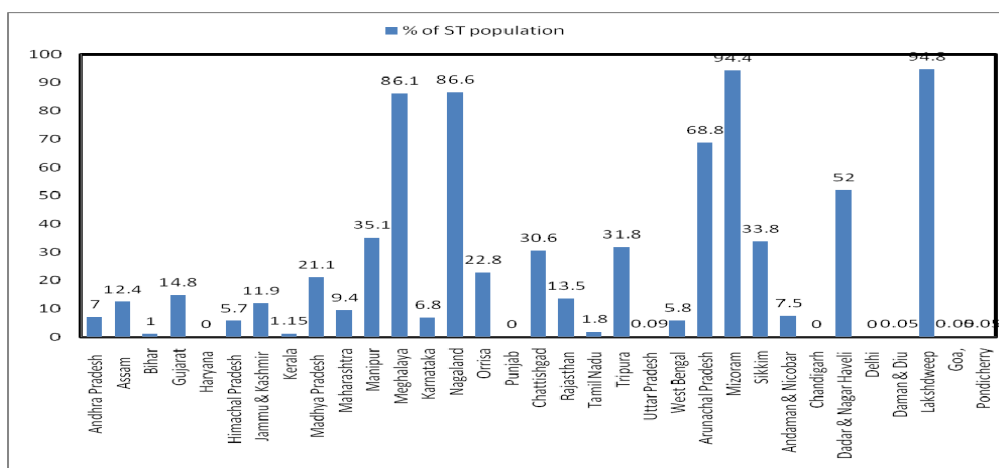
**Source:** Census of India, 2001, 2011.

The share of the tribal population, however, varies from region to region, presenting a complex nature of the tribal situation in the country. In some regions their share is high while in others they form only a small proportion of the total population. For example, in the states of Meghalaya, Nagaland, and Mizoram the Scheduled Tribes constitute more than 80 per cent to the total population in each while on the other hand in Uttar Pradesh, Tamil Nadu, and Kerala their share does not exceed more than 2 per cent. About two-thirds of the total tribal populations of the country are, however concentrated in five states of Madhya Pradesh, Orissa, Bihar Gujarat and Rajasthan only. The patterns of spatial distribution of the tribal population at the state-level reveals that there are nine states and one union territory in which the tribal population constitutes less than 10 per cent of the total population. On the other hand, there are states of north-east India (Meghalaya, Nagaland, Arunachal Pradesh and Mizoram) and two union territories (Lakshadweep and Dadar and Nagar Haveli) having significant population ranging from 70 to 94 per cent share of the tribal. One concentration lives in a belt along the Himalayas stretching through Jammu and Kashmir, Himachal Pradesh, and Uttarakhand in the west, to Assam, Meghalaya, Tripura, Arunachal Pradesh, Mizoram, Manipur, and Nagaland in the northeast. The tribal percentage varies between 11 and 28 in the remaining states and union territories of the country (Table 2.2).

**Table-2.2:** Percentage of Tribal Population in State out of Total Population Where as the Total Population of India is 8.6 %.

Sr. No.	Name of state	% of ST population	Sr. No.	Name of state	% of ST population
1.	Andhra Pradesh	7.0	18	Rajasthan	13.5
2.	Assam	12.4	19.	Tamil Nadu	1.8
3.	Bihar	1.0	20.	Tripura	31.8
4.	Gujarat	14.8	21.	Uttar Pradesh	.09
5.	Haryana	0	22.	West Bengal	5.80
6.	Himachal Pradesh	5.7	23.	Arunachal Pradesh	68.8
7.	Jammu & Kashmir	11.9	24.	Mizoram	94.4
8.	Kerala	1.15	25.	Sikkim	33.8
9.	Madhya Pradesh	21.1	26.	Andaman & Nicobar	7.5
10.	Maharashtra	9.4	27	Chandigarh	0
11.	Manipur	35.1	28.	Dadar & Nagar Haveli	52.0
12.	Meghalaya	86.1	29.	Delhi	0
13.	Karnataka	6.8	30.	Daman & Diu	.05
14.	Nagaland	86.6	31.	Lakshadweep	94.8
15.	Orissa	22.8	32.	Goa,	.05
16.	Punjab	0	33.	Pondicherry	.05
17.	Chattishgad	30.6	34.		

Source: Census of India, 2001, 2011.

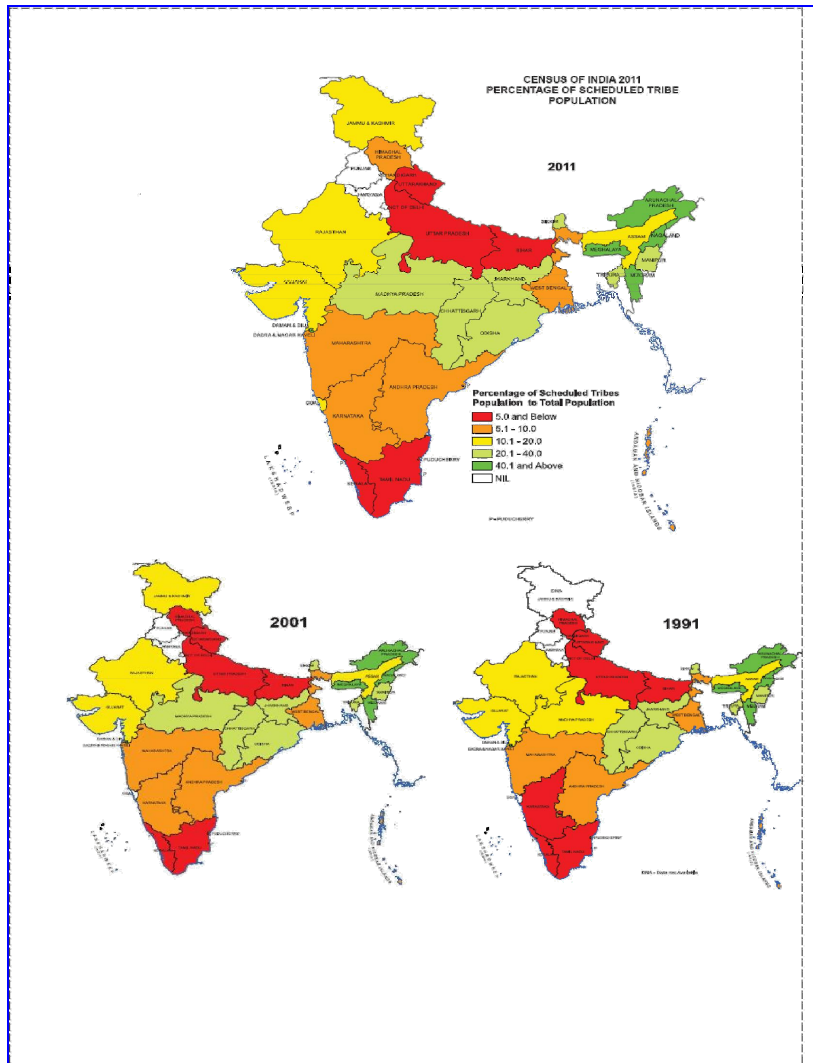
**Fig. 2.2:** Percentage of Tribal Population in State out of Total Population.

Source: Census of India, 2001, 2011

In the following paragraphs an attempt has been made to understand the patterns of interaction in the different geographical regions in India. To begin with the

Maharashtra state interaction between tribes and non-tribes has not been frequent because of geographical isolation. In areas of religion and language the effects of interaction are quite substantial, leading to assimilation and integration. Similarly, the progress of education and trade has increased interaction between the tribes and non-tribes. For reasons of history and geopolitics the tribes of the region continued to be in competition and conflict with non-tribes, leading, in some instances, to hostilities. The historical relations and the patterns of interaction have been such that the tribes were in the process of least acculturation. In the areas of language and religion one observes minor changes due to limited interaction and relative isolation. Close interaction between tribes and non-tribes in the region seems to have led to the development of a composite mosaic of cultural entities of the tribes within the Indian civilization. Nevertheless, the tribes are gradually becoming a part of the larger political system. The tribal region of central India, on the other hand it has been exposed to the frequent movements of non-tribal people into the tribal homelands throughout history. pattern of interaction varies from cooperation The to competition to conflict and presents a varied spectrum of socio-economic and technological order of life. Hinduism has had a considerable impact on economic social, religious and linguistic spheres on the tribes (Datta-Majumdar, 1956).

**Map 2.1:** Percentage of Tribal Population by Census of India, 2011 -Map of India.



Source: Tribal profile at a glance May, 2014;  
<http://tribal.nic.in/WriteReadData/userfiles/file/Statistics/Tribal%20Profile.pdf>

The larger tribal groups like the Bhils and Gonds, for example, are more amenable to change over a period of time for a variety of reasons. On the other hand, smaller groups such as hill Marias of Bastar district and Onges of Nicobar Islands have lesser possibility of accepting change as a natural phenomenon. The very existence of a small group depends on its extreme cohesiveness (Sharma, 1977). Contrary to this, the process of assimilation of smaller groups like Bokasa, Baigas, etc. into larger ones has been steadily going on (Ghurye, 1963).

The tribes in this region have shown willingness to come within the fold of national culture, and have integrated into the broader Hindu system of India. In western India, the pattern of interaction was one of conflict during the pre-independence period because of exploitative attitude of the non-tribes towards the tribes. After independence it seems there is more cooperation. In the field of language and religion, there is certain degree of assimilation of the tribes into the non-tribal culture. The pattern of interaction in the southern region of India is different from the central. The tribes in this region first welcomed the non-tribes who lived with them but this changed into hostility when exploitation crossed the tolerance limit (Moorthy, 1972). The pattern of interaction exploitative on dependence of between tribes and non-tribes seems to be the part of the non-tribes. The increasing tribes on the non-tribes has led cooperation between them leading to the assimilation of the tribes into the Indian civilization (Agrawal, 1977). From the above discussion, it is clear that the tribal population of India has been in almost continuous contact with neighbors. From time to time some groups moved out from the hills and entered the plains, where they were absorbed in the villages and the caste system (Mathur, 1972). In this way a section of tribal population slipped off from their indigenous culture and came closer to Hinduism. Many tribals in India have thus merged with the Jati or caste system, occupying a low position in the hierarchy (Bose, 1971). The extent of acculturation on the linguistic level is as much remarkable as the extent of miscegenation on the ethnic level. It becomes clear from the fact that none of the tribes of western India spreads a non-Aryan (Sachhidananda, 1972 and Bhattacharya, 1972).

## **2.8 Development of Tribes**

The concept of development has been used in a more holistic sense. The purpose of development is to provide equal opportunities to all people for a better quality of life. This way, it will bring about a more equitable distribution of income and wealth for promoting social justice and efficiency of production, to provide a greater variety of facilities like education, health services, nutrition, housing etc. Development involves 'humans' as distinct from material product. It is defined as a process which involves improvement in the quality of life of weaker sections and a greater participation and involvement of the masses in the process of decision making in the economic, social, political and cultural life of a society. According to Sharma,



(1980) the development is not a cluster of benefits given to the people in need, rather a process by which a populace acquires a greater mastery over its own destiny. Schumpeter defines development as only such changes in economic life that are not forced upon it from without, but arise by its own initiative from within. Development means creating condition for the realization of human potential by Dedley Seers, (1972). Development is an elusive concept and evolves mobilization of natural resources, an augmentation of trained manpower, capital and technical know-how and their utilization for attainment of constantly multiplying national goals, higher living standards and the change over from a traditional to a modern society. The essence of development is generally perceived as industrialization and modernization (Ahmed, 1985, 2001). Development is a multi-dimensional and multi - linear process and is usually conceived as an aspect of change that is desirable, broadly planned and administered or at least influenced by governmental action. Thus the concept of development consists of (a) an aspect of change (b) a plan or prediction and (c) involvement of the government for the achievement of that planned or predicted goal. The term development is also used for the process of allowing and encouraging people to meet their own aspiration. The main aim of development is to increase national as well as per capita income and to raise the standard of living of the people and secure justice, freedom, equality and security for them in society. The focus of development is now increasingly on (a) equitable distribution of wealth and income (b) full utilizations of manpower, (c) better utilization of natural resources, and (d) protection of the human environment. Hence, Development means change plus growth i.e., it includes growth, modernization, increase in social facilities, etc. The development of the tribal population in India has been a major concern of the government, NGOs, social reformers, social scientists and others in natural sciences. But the fact is that, even after six decades of freedom, tribal population is still grouping in the dark. Rather, things appear to be more muddled than before, Schemes after schemes have been conceived and implemented, most of them have not yielded fruitful results. In most cases, the tribal life has worsened. As Behera, (2010) raise the questions that, Is our definition of development at fault? What went wrong? Is our perception of the problem erroneous? The programmes we have conceived and implemented, at variance with the target we have set? Where did it go wrong? Do we have a measurable target at all? Lack of concrete answers has contributed their mite to

the muddle. We are unable to find a single statement as regards the strategy of tribal development in India. The policy paper though exists on this important subject, yet it appears incomprehensible. Though millions of rupees have already been spent in the name of tribal development, the fate of these people is still tribal in nature but not development in their lives. The biggest confusion in the tribal development planning in India has been the clubbing together of all tribes, as if they constitute a homogeneous cultural group. Nothing can be farther from the truth. The Scheduled Tribes (ST's) exhibit a whole spectrum of human and cultural evolution – from hunter-gatherer-fisher (foragers) through shifting cultivation, pastoralism, marginal farming, to agriculture based on irrigation. It is naïve to think that they all have similar problems and that same or similar development or welfare schemes will be useful to them all equal.

## **2.9 Constitutional Provisions**

The framers of the Constitution took note of the fact that certain communities in the country were suffering from extreme social, educational and economic backwardness arising out of age-old practice of untouchability and certain others on account of this primitive agricultural practices, lack of infrastructure facilities and geographical isolation, and who need special consideration for safeguarding their interests and for their accelerated socio-economic development. These communities were notified as Scheduled Castes and Scheduled Tribes as per provisions contained in Clause 1 of Articles 341 and 342 of the Constitution respectively Scheduled Castes and Scheduled Tribes have been, for centuries, the most neglected, marginalized and exploited people. The scourge of untouchability was a blot on the Indian civilization (Khan, 1980; Muthaiah, 2004; Ronki, 2004; Bhatia, 2006). Despite the constitutional declaration of its abolition under Article 17<sup>th</sup> of the Constitution, this persists in many subtle and not so subtle ways. It has been an unmitigated tale of prejudice, discrimination and exploitation. At stake, in the ultimate analysis, is the very integrity and survival of Indian society. Without transforming vertical inequality in society into horizontal equality, democracy will have no meaning. If the law is not in favor of disadvantaged, they will never achieve true equality of opportunity and freedom of choice. The nation's unity will be at risk. In some form or the other, overt or covert, in many subtle ways, the prejudice against these weaker sections persists. This is perhaps because of the mindset of certain sections of the society.

Indeed to refer to the Scheduled Castes and Scheduled Tribes and other backward classes as mere 'sections of society' and is a grave misuse of the words. They together constitute the vast and not merely a section. The recurring themes that, unfortunately, have been dominating the debate on reservation are could the rights of individual be put at risk in the interest of a disadvantaged group? Does it amount to reverse discrimination? Is it acceptable to require an individual to make the sacrifice? These questions which dominate the debate are greatly misplaced. The injustices heaped on the Scheduled Castes and the Scheduled Tribes for no reason other than the pure accident of birth have few parallels in the history of civilization.

The Constitution has defined a 'tribe' to the extent that the Scheduled Tribes are "the tribes or the tribal communities or parts of or groups within tribe or tribal communities" which the President may specify by public notification (Article 342). This ambiguity sometime leads to confusion in classifying and identifying a tribal population for declaring it a Scheduled Tribe but it should not be regarded as a hindrance in implementing tribal welfare programmes. With the dawn of independence and the adoption of the Constitution of India, the responsibility for their welfare was placed on the popular governments through the President and Governors. The result of this major provision was far-reaching. Following is the description of various constitutional provisions for the safeguard of Scheduled Tribes in the whole of India: The "ethno-social groups", as termed by Ghurye, (1963), has been subsumed under "the weaker sections". The promotion of "educational and economic interest" of the "weaker sections" falls under Article 46 as one of the Directive Principles of State Policy. The same Article further mentions the Scheduled Castes and the Scheduled Tribes as particular verities of the category of the weaker sections of the people. Article 46 of the Constitution declares, "The State shall promote with special care, the educational and economic interests of the weaker sections of the people and, in particular, of Scheduled Castes and the Scheduled Tribes and shall protect them from social injustice and all forms of exploitation".

## **2.10 Scheduled Tribes and Constitutional Safeguards**

In the constitution of India, promulgated in 1950, most of these groups were listed or scheduled as targets for social and economic development. Special provision has been made in Article 46, 275, 330, 332, 335, 338 and in 340 etc. to safeguard the

interests of Scheduled Tribes and protect them from social injustice and exploitation. Although the two constituents of the whole category of “weaker sections” are much more specially treated and highly privileged under the constitution, there is a higher grade of special treatment provided for the Scheduled Tribes. In the Fifth Schedule, which is the charter not only of the Scheduled Areas but also of Scheduled Tribes, the Scheduled Castes do not figure and the latter have no other special provision for themselves alone. “It stands as the clearest testimony to the full appreciation of the nature and extent of the problems of the Scheduled Tribes by the framers of the Constitution.

### **2.10.1 Social**

Equality before Law (Article 14) and the State have to make special provisions for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes (Article 15(4)). There should be equality and opportunity for all citizens in matters relating to employment or appointment to any office under the State (Article 16). The state to make provisions for reservation in appointment, posts in favour of any backward class citizens which in the opinion of the State is not adequately represented in the services under the State (Article 16(4)); and The State to make provisions in matters of promotion to any class or classes of posts in the services in favour of the Scheduled Castes and the Scheduled Tribes (Article 16(4A)). A National Commission for Scheduled Castes and Scheduled Tribes to investigate, monitor and evaluate all matters relating to the Constitutional safeguards provided for the Scheduled Castes and the Scheduled Tribes (Article 338). Appointment of a Commission to report on the administration of the Scheduled Areas and the Welfare of the Scheduled Tribes in the States (Article 339); Appointment of a Commission to investigate the conditions of socially and educationally backward classes and the difficulties under which they labour and to make recommendations to remove such difficulties and to improve their conditions (Article 340) and to specify the tribes or tribal communities to be Scheduled Tribes (Article 342).

### **2.10.2 Economic**

The State, to promote with special care, the educational and economic interests of the weaker sections of the people, and in particular of the Scheduled Castes and the Scheduled Tribes, and protects them from social injustice and all forms of exploitation

(Article 46). Grants-in-Aid from the Consolidated Fund of India each year for promoting the welfare of the Scheduled Tribes and administration of scheduled areas (Article 275(1)). The claims of the members of the Scheduled Castes and the Scheduled Tribes in the appointments to services and posts in connection with the affairs of the Union or of a State to be taken into consideration consistent with the maintenance of efficiency of administration (Article 335) (Gill, 2003).

### **2.10.3 Political**

Through the Fifth Schedule, the administration and control of Scheduled areas and the Scheduled Tribes in any State, other than the States of Assam, Meghalaya, Tripura and Mizoram by ensuring submission of Annual Report by the Governors to the President of India regarding the administration of the Scheduled area and setting up of a Tribal Advisory Council to advise on such matters pertaining to the welfare and advancement of the Scheduled Tribes {Article 244(1)}; and Special provisions through the Sixth Schedule for the administration of tribal areas in the States of Assam, Meghalaya, Tripura and Mizoram by designating certain tribal areas as Autonomous Districts and Autonomous Regions and also by consulting District Councils, Autonomous Councils and Regional Councils {Article 244(2)}. Reservation of seats for the Scheduled Castes and the Scheduled Tribes in the House of the People (Article 330); Reservation of seats for the Scheduled Castes and the Scheduled Tribes in the Legislative Assemblies of the State (Article 332); and Reservation of seats for the Scheduled Castes and the Scheduled Tribes in every Panchayat (Article 243 D). Extension of the 73<sup>rd</sup> and 74<sup>th</sup> Amendments of the Constitutions to the scheduled areas through the Panchayats (Extension to the Scheduled Areas) Acts, 1996 to ensure effective participation of the tribals in the process of planning and decision making. Though untouchability has been recognized as a social evil and declared a criminal offence under the Indian constitution (Bhatia, 2006). It does provide for a slew of preferential schemes designed to end discrimination against the scheduled casts and tribes atrocities against them continue unabated. The constitution also states that ‘the state shall not discriminate against any citizen on grounds only of religion, race, caste, place and birth or any form’ and according to the directive principles of constitutions ‘the state shall promote with special care the educational and economic interest of the scheduled casts and tribes, and shall protect them from social injustice and all forms of exploitation.

#### **2.10.4 Constitutional Powers of the President**

Other articles empower the President to make arrangements for the implementation of the high ideals of Article 46. Article 244 empowers the President to declare any area, where there is a substantial population of tribal people, as a Scheduled Area under the Fifth Schedule or in Assam as a Tribal Area under the Sixth Schedule. Article 339 lays down that “The executive power of the Union Government extends to the giving of directions to a State as to the drawing up and execution of schemes specified in the direction to be essential for the welfare of the Scheduled Tribes in the State” Article 275 of the Constitution provides for assistance to States for the implementation of the provisions of the Constitution. “There shall be paid out of the consolidated fund of India as grants-in-aid of the revenues of a State such capital and recurring sums as may be necessary to enable that State to meet the costs of such schemes of development as may be undertaken by the State with the approval of the Government of India for the purpose of promoting the welfare of the Scheduled Tribes in that State or rising the level administration of the Scheduled Areas there in to that of the administration of the rest of the state.” Articles 330, 332 and 334 provide for reservation of seats for Scheduled Tribes in the House of the people and the State legislatures. Article 335 provides for reservation in the Services. Articles 15, 16 and 19 make it possible, while legislating on any matter, to take into consideration the special conditions of tribals in the matter of enforcing the provisions relating to the quality of all citizens. The object is to safeguard their interests and way of life.

#### **2.10.5 Powers of the Governor in State**

After enumerating the above mentioned provisions of the constitution. The Fifth Schedule of the Constitution gives certain powers and lays certain duties on the Governor of every State that has Scheduled Areas. Part B, Para 5 of the Fifth Schedule states- “Notwithstanding anything in this Constitution, the Governor may, by public notification, direct that any particular Act of Parliament or of the legislature of the State shall not apply to a Scheduled Area or any part thereof in the State, subject to such exceptions and modifications as he may specify in the notification and any direction given under this sub-paragraph may be given so as to have retrospective effect.” The Governor may make regulations for the peace and good governance of any area in a State, which is presently a Scheduled Area. In particular and without

prejudice to the generality of the power, such regulations may- “Prohibit or restrict the transfer of land by or among the members of the Scheduled Tribes in such an area  
Regulate the allotment of land to members of the Scheduled Tribes in such area  
Regulate the carrying on of business as moneylender by persons who lend money to members of the Scheduled Tribes in such area. In making any such regulation as is referred to in Sub-paragraph (2), the Governor may repeal or amend any Act of Parliament or of the legislature of the State or any existing law which is for the time being applicable to the area in question. All regulations made under this paragraph shall be submitted forthwith to the President and, until assented by him, shall have no effect; and No regulation shall be made under this paragraph unless the Governor making the regulation has, in the case where there is a Tribes Advisory Council for the State, Consulted such Council” Part A, (paragraph 3) of the Fifth Schedule further lays down that, “Governor of each State having Scheduled Areas there in shall annually or whenever so required by the President, make a report to the President regarding the administration of the Scheduled Areas in that State and the executive power of the Union shall extend to the giving of directions to the State as to the administration of the said areas.

#### **2.10.6 Tribes Advisory Council**

The Fifth Schedule, (Part B, Para 4) provides for the compulsory setting up of a Tribes Advisory Council in each State with or without Scheduled Areas, but comprising Scheduled Tribes. It should consist of not more than twenty members of whom as nearly as three-fourth shall be the representatives of the Scheduled Tribes in the legislative assembly of the state. The duty of the Tribes Advisory Council is to advise on matters pertaining to the welfare and advancement of the Scheduled tribe in the State. The Governor makes rules prescribing or regulating the number of members of the council, the mode of their appointment. He will also responsible to overlook the matters involving the Chairman, officers and servants and the conduct of meetings. The Tribes Advisory Council is to be a channel of discussion about the stages in which the laws and rules should be applied to tribal areas. The councils are the only platform through which all the three major elements- the Policy makers, the administration and the field-level staff can operate together. If it functions effectively and honestly, a lot can be expected from it for the welfare of the Scheduled Tribes.

### **2.10.7 The Commissioner for Scheduled Castes and Scheduled Tribes**

Article 338 of the Constitution is one of the most important provisions in the Constitution prescribing the machinery for implementing safeguards and programmes for Scheduled Tribe communities for their development. Under this Article, the Union Government has appointed the Special Officer who is designated Commissioner for Scheduled Castes and Scheduled Tribes. The Office of the Commissioner has a special significance in the Scheme of Tribal Welfare. It is also a link between the Constitution on the one hand and the Union Government and the State Governments on the other. It is the medium through which the Union Government and Parliament are kept informed of the progress in the implementation of the Constitutional safeguards for Scheduled Tribes and various schemes for their welfare. The duty of the Commissioner is to investigate all matters pertaining to the safeguards and report to the President at such intervals as directed by him. These reports are laid before both houses of Parliament for the protection, socio-economic and political development of Scheduled Tribes, the Constitution of India guarantees

#### **2.10.7.1 The role of Tribal Commissions, Committees and Legislative Acts**

The modern period in India started with the advent of the British rule. The land settlement policy of the British also affected the system of tribal ownership. Oppression of the usurers and Mahajans, led to a number of disturbances and uprisings. In 1874, the Scheduled District Act was passed under which the Executive was given wide powers. Despite this, movements like the Sardari agitation in 1887, Birsa Movement in 1895, Tana Bhagat Movement in 1914 surfaced and were quelled. Tribals had started taking part in the National freedom Movement. As a result, the Government of India Act (1919) was passed and two types of exclusions came into force, viz. "Wholly excluded Area" and "Area of Modified Exclusion". The Simon Commission (1928) also suggested two categories of the tribal tracts and in 1935 an Act was passed to incorporate, "Excluded Areas" and "Partially Excluded Areas". Reservations were made for tribals and few other sections of the Indian population. No Act of the then Federal Legislature or the Provincial Legislative applied to these Scheduled Areas.



### **2.10.7.2 The Fifth Schedule and Other Related Laws**

There are several laws and amendments being enacted in the tribal areas which are working at cross-purposes to the Fifth Schedule of the Constitution. Whatever rules or legislations are made in these areas have to strictly fall within the ambit of the Fifth Schedule and not work toward diluting it. The PESA Act of 1996 clearly supports the Fifth Schedule and the rights of the Gram Sabhas in Scheduled Areas. The Land Acquisition Act, the Mines and Minerals Development Act, the Forest Management Act, the Environment Protection Act and others are to be superseded by the Land Transfer Regulation Act or the Fifth Schedule. The 73rd Amendment Act should be implemented in its true spirit in all states with Scheduled Areas. Gram Sabhas should be given the right to decision making on all resources within their villages. As per the PESA Act, "the Gram Sabha has the supreme authority to decide over the natural resources which includes NTFP. The monopoly restrictions over NTFP should be immediately removed while ensuring social protection through providing support price to tribals. Tribals should be allowed to collect, process, transport and market NTFP freely." The Joint Forest Management Programme is being implemented in many states and some states are working on framing a law on JFM. The JFM Act should ensure the rights and privileges of tribals over the forest as under the PESA Act and not dilute it. Tribals should have the right to make decisions regarding not only their lands but also the forest falling within their traditional village boundaries, whether for JFM, mining, tourism or any other projects.

### **2.10.8 Tribal Development Commissions and Committees in India**

The role of the following commissions and committees was vital in formulating tribal policies for the development and safeguard of their interests-

- Report of the Excluded and Partially Excluded Areas Committee- A.V. Thakkar Committee- August, 1847
- Report of the Backward Classes Commission- Kaka Kalelkar Commission - March, 1955
- Report of the Study Team on Social Welfare and Welfare of Backward Classes- Renuka Roy Committee - July, 1959

- Report of the Committee on Special Multipurpose Tribal Blocks- Dr. Verrier Elwin Committee- March, 1960
- Report of the Scheduled Areas and Scheduled Tribes Commission- Dhebar Commission - October, 1961
- Report of the Special Working Group on Co-operation for Backward Classes- Bhargava Committee - September, 1962
- Report of the advisory Committee on the Revision of the Lists of Scheduled Castes and Scheduled Tribes- Lokur Committee - August, 1965
- Report of the Ad-hoc Committee on Export of Minor Forest Products- Hari Singh Committee - December, 1967
- Report of the National Commission on Labour- Dr. Gajendragadkar Commission - August, 1969
- Report of the Study Team on Tribal Development Programmes- P. Shilu Ao Committee - September 1969
- Report of the Task Force on Development of Tribal Areas- Prof. Vidyarthi Committee - April, 1972
- Report of the Expert Committee on Tribal Development- Dr. S. C. Dube Committee - October, 1972
- Report of the Study Group on Relief of Indebtedness, Land Alienation and Restoration in Tribal Development Agency Areas- P. S. Appu Committee - October, 1972
- Report of the Working Group on Personnel Policy for Tribal Areas- Dr. R. N. Haldipur Committee - November, 1972
- Report of the Study Team on Co-operatives in Tribal Development Projects- K. S. Bawa Committee - September, 1973
- Report of the National Commission on Agriculture 1976
- Report of the Group on Administrative Arrangements and Personnel Policies in Tribal Areas- Maheshwar Prasad Committee - October, 1979

- Report on Development of Tribal Areas - National Committee on the Development of Backward Areas- Shri B. Sivaraman Committee - June, 1981
- Report of Committee on Forests and Tribals in India-Dr. B. K. Roy Burman Committee - September, 1982
- Report of the Committee on Forestry Programmes for Alleviation of Poverty- C. L. Bhatia Committee
- National Forest Policy, Resolution 1988- December, 1988
- Report of the Study Group on Land Holding Systems in Tribal Areas- Prof. B. K. Roy Burman Committee, 1990
- Report of the Committee Appointed to Inquire into the Educational, Economic and Social Conditions of the Depressed Classes (Untouchables) and of Aboriginal Tribes in the Bombay Presidency 1930- State Committee - 1930
- "Partially Excluded Areas: Measures for Improvement of Conditions of Bhils and other Aboriginal and Hill Tribes"- D. Symington Committee - March, 1939
- Report of the Sub-Committee Appointed by the State Planning Board for the In-depth Study of the Various Schemes under the Tribal Sub-plan- Dr. M. Sukthankar Committee – June, 1992.

#### **2.10.9 The Land Problems of Tribals and Various Acts**

Land and forest are the two most important things for the tribes because land is a part of his ritual as well as socio-economic heritage. Most of the tribal communities depend on agriculture for their subsistence. However, the importance that tribals attach to land is much deeper than can be imagined on the basis of mere economic utility. The enforcement of various laws with respect to land has resulted in the progressive extinction of the original rights of tribals which were theirs, at least by virtue of their being first occupants. From time immemorial, tribals have been cultivating land in the tribal areas. However, successive Governments have not recorded their names in the record of rights which modern society maintains for the purpose of law and litigation. In a tribal society, land is not considered as private property but the property of the community and therefore in many tribal areas the practice of shifting cultivation was practiced till recently. Since there was no record of ownership of land, it became difficult for the tribals to establish their rights over their

land. Land revenue law has a specific document, which is called 'record of rights' and only on the basis of an entry in the record of rights is ownership is determined. In this way, unscrupulous village officials and village demagogues have uprooted many tribals, due to the ignorance of the law. However, tribals do not understand this phenomenon of taking away their lands, virtue of a mere entry in the record of rights. Therefore, the Renuka Ray Committee observed that tribal land be restored in unambiguous terms. Till recently there was no record of rights in favour of tribals in reserved and protected forests and wherever their names were entered in revenue record, it was with great difficulty. Due to an increase in infrastructure like roads and communication, enterprising people have entered into tribal areas and the exploitation of tribals started in all respects. This is especially so with tribal lands, which have been grabbed by non-tribals since their names did not appear in the record of rights. However, whatever land have been left to tribals, it is generally observed that the traditional method of cultivation with low productivity, the vagaries of monsoon, wasteful expenditure on religious and other ceremonies have driven tribals into the hands of moneylenders and petty traders who infiltrated into their areas. The indebtedness of the tribals has led to the transfer of land from tribals to non-tribals. To arrest such a trend, various State Governments have enacted various laws. In Maharashtra, following legislation's have been enacted to protect the rights and privileges of tribals on land. - The Maharashtra Restoration of lands to Scheduled Tribes Act, 1975; Maharashtra Land Revenue Code and Tenancy Laws (Amendment) Act, 1974; Maharashtra Sale of Trees by Occupants belonging to Scheduled Tribes (Regulation) Act, 1969; The Minimum Wages Act, 1948; The Maharashtra Debt Relief Act, 1975; The Maharashtra Tribal Economic Condition (Improvement) Act, 1976; Bonded Labour System (Abolition) 1976; Maharashtra Scheduled Castes and Scheduled Tribes (Provision and Atrocities) Act, 1989; Child Labour (Prohibition and Regulation) Act, 1986. These legislations prohibit the transfer of lands from a tribal to a non-tribal individual with retrospective effect. The law also enables the restoration of land with retrospective effect in case of an unauthorized transfer. There is also an enabling provision for authorities to take *suo moto* action. Tribals are also given the benefit of long-term loans from the Land Mortgage Bank and other financial institutions. There is also a prohibition of registration of documents of land transfer from tribals to non-tribals.

Despite the above enabling provisions tribals are losing their lands continuously. One of the most important reasons is that there is lack of knowledge of real conditions in the tribal areas on the part of the authorities. Tribal communities are till at the mercy of unscrupulous moneylenders who have no interest in maintaining the tribal social structure or improving the tribal economy. The second reason is the complicated legislation. Endless litigation in law courts are costly, which no tribal can afford. Another reason is the lack of alternative and easy sources of credit, thus keeping tribals under the thumb of local moneylenders. Economically powerful people grab land near urban centres.

### **2.11 Plan Strategies and Distribution of Plan Benefits Among the Tribes**

The birth of the Planning Commission in the year 1950, paved a way for planners to concentrate on the general development of the backward classes during the First Five Year plan (1951-56). The broad objectives of India's Five Year Plans towards the tribal communities, broad policy outlook and budget expenditures (Tables 2.3 and 2.4) have been discussed below- First Five Year Plan (1951-56) General Development Programmes should be designed to cater adequately to the Backward Classes and special provisions should be used for securing additional and more intensified development. Second Five Year Plan (1956-61) Benefits of economic development should accrue more and more to the relatively less privileged classes of society in order to reduce inequalities.

As part of the Plan, forty-three Special Multi-purpose Tribal Blocks (SMPTBs) later called Tribal development Blocks (TDBs) were established based on the understanding of tribal culture and traditions which was in tune with "Panchsheel"- the five principles of Tribal Development enunciated by Shri Jawaharlal Nehru. Each TDB had a population of about 25,000 people against 65,000 in a normal Block. A Committee set-up under Verrier Elwin (1959) found that these TDBs were beneficial for tribal development.

#### **2.11.1 Third Five-Year Plan (1961-66)**

This plan was to establish greater 'equity of opportunity' and to bring about reduction in disparities, in income wealth and a more even distribution of economic power. The Shilu Ao study team commented that considerable action still need to be taken to bring the tribals on par with the rest of the populations.

### 2.11.2 Fourth Five-Year Plan (1969-74)

This plan was to realize rapid increase in the standard of living of the people through measures to promote equality and social justice. Six pilot projects were initiated in Andhra Pradesh, Bihar, Madhya Pradesh and Orissa in 1971-72 to combat political unrest and Left Wing extremism. A separate Tribal Development Agency was established for each project. The outlay for each agency was Rs. 1.50 crore for the core programmes of economic development. These agencies were later merged with the Integrated Tribal Development Projects during the Fifth Plan.

**Table-2.3:** Plan Allocations for Tribal Development (1969-2002).

Sr. No.	Plan Period	Total Outlay	Outlay for Tribal Affairs	Percentage
1.	Fourth Plan(1969-74)	15902	78.85	0.5
2.	Fifth Plan (1974-79)	38853	1157.67	3.0
3.	Sixth Plan (1980-85)	97500	3640	3.7
4.	Seventh Plan (1985-90)	180000	6745	3.8
5.	Eighth Plan (1992-97)	434100	22410	5.2
6.	Ninth Plan (1997-2002)	859200	32087	3.7

Source: Documents of Planning Commission, from 4<sup>th</sup> plan to 9<sup>th</sup> plan, Government of India

The above table represents the commitment of government on tribal developments and has implemented various programmes for the tribals through Five Year Plans. The detailed fund allocation for tribal development (Plan wise) sector is consolidated and has given in table 2.4. After independence problems of tribal is being continuously raised in terms of population and the allocated funds are insufficient to solve all problems of tribes.

**Table-2.4:** Plan and Fund Allocation for Tribal Welfare.

Sr. No.	Plan Period	Total Fund Allocation	Allocation for Tribal Development Programmes	Percentage
1.	1 <sup>st</sup> plan (1951-56)	2069.00	13.93	0.06
2.	2 <sup>nd</sup> plan (1956-57)	4800.00	49.92	1.08
3.	3 <sup>rd</sup> plan (1961-66)	7500.00	50.53	0.60
4.	Annual Plan (1966-67)	2081.54	32.32	0.48
5.	Annual Plan (1967-68)	2246.00		
6.	Annual Plan (1968-69)	2359.00		
7.	4 <sup>th</sup> plan (1969-74)	15901.47	79.5	0.5
8.	5 <sup>th</sup> plan (1974-79)	38853.24	1157.67	3.0
9.	Annual Plan (1979-80)	12176.00	855.16	
10.	6 <sup>th</sup> plan (1980-85)	97500.00	3640.25	3.7
11.	7 <sup>th</sup> plan (1985-90)	180000.00	6744.85	3.8
12.	Annual Plan (1990-91)	65714.50	N.A	N.A
13.	Annual Plan (1991-92)	73482.15		
14.	8 <sup>th</sup> plan (1992-97)	434100.00	22409.65	5.2
15.	9 <sup>th</sup> (1997-2002)	859200.00	32087.26	3.7
16.	10 <sup>th</sup> plan (2002-07)	1618460.00	1481.00	0.09
17.	11 <sup>th</sup> Plan (2007-2012)	3644718.00	3633.00	0.09

Source: Documents of Planning Commission, from 1<sup>st</sup> plan to 11<sup>th</sup> plan, Government of India.

### 2.11.3 Fifth Five-Year Plan (1974-79)

The Tribal Sub-Plan (TSP) strategy which was evolved during the Fifth Five Year Plan is based on the twin objectives, (1) protection of the interests of the tribals through legal and administrative support; and (2) promotion of development efforts through plan schemes to raise their level of living. This strategy was for the direct benefit of the scheme to address tribal development. At the outset the TSP scheme launched 178 ITPS covering 65.25% of the Scheduled Tribes population. There are now 194 integrated tribal development projects (ITDPs). During the Sixth Plan, pockets outside ITDP areas, having a total population of 10,000 with at least 5,000

Scheduled Tribes were covered under the Tribal Sub-Plan under Modified Area Development Approach (MADA). So far, 252 MADA pockets have been identified in the country (Table-2.4). In addition, 78 clusters with a total population of 5,000 of which 50 per cent are Scheduled Tribes have been identified (Govt, of India 2002). The TSP stipulated that funds of the State and Centre should be quantified on the basis of the Scheduled Tribe population proportion, with budgetary mechanisms to ensure accountability, non-divertability and utilization for the welfare and development of Scheduled Tribes. There was a substantial increase in the flow of funds for the development of Scheduled Tribes under this arrangement, resulting in the expansion of infrastructure facilities and enlargement of coverage of the target groups for beneficiary oriented programmes.

#### **2.11.4 Sixth Five-Year Plan (1980-85)**

This plan was to ensure a higher degree of devolution of funds so that at least 50 per cent of tribal families were provided assistance to cross the poverty line. There was an emphasis on family-oriented economic activities rather than infrastructure development schemes. A Modified Area Development Approach (MADA) was devised for pockets of tribal concentration with population of 10,000, at least half of them being Scheduled Tribes. As a result, 245 MADA pockets were delineated. An additional 20 tribal communities were identified as “primitive”, raising the total to 72 (Table-2.4).

#### **2.11.5 Seventh Five-Year Plan (1985-89)**

Increase in the flow of funds for the development of Scheduled Tribes, resulting in the expansion of infrastructure facilities and enlargement of coverage. Emphasis was laid on the educational development of Scheduled Tribes. The economic development of Scheduled Castes and Scheduled Tribes was envisaged through two national-level institutions- Tribal Co-operative Marketing development Federation (TRIFED) was established in 1987 as an apex body for the State Tribal Development Co-operative Corporation to provide remunerative prices for the forest and agriculture produce of tribals. The National Scheduled Castes and Scheduled Tribes Finance and Development Corporation (NSFDC) established in 1989 aimed to provide credit support for employment generation (Table-2.4).



#### **2.11.6 Eighth Five-Year Plan (1992-97)**

To bridge the gap between the levels of development of the Scheduled Tribes and those of other sections of society so that by the turn of the century these disadvantage sections of the population could be brought on par with the rest of society. This plan was to elimination of exploitation and problems of suppression of rights, land alienation, non-payment of minimum wages and restrictions on right to collect Minor Forest Produce (MFP) etc. with increased allocation (Table-2.4). A review of tribal development in early 1990s revealed that though the TSP strategy has yielded results, it was not commensurate with the efforts put in and investments made.

#### **2.11.7 Ninth Five-Year Plan (1997-2002)**

To empower the Socially Disadvantaged Groups including Scheduled Tribes as agents of socio-economic change and development through a three pronged strategy of Social Empowerment, Economic Empowerment and Social Justice. An exclusive Ministry of Tribal Affairs for the Welfare and Development of Scheduled Tribes was created off with a more focused approach (Table-2.4).

#### **2.11.8 Tenth Five-Year Plan (2002-2007)**

Empowering the tribals continued as in the case of 9<sup>th</sup> Plan, the various Welfare and Development Schemes are being implemented involving both Government and Non-Government Organizations (NGOs) through a three-pronged strategy of- (i) Social empowerment; (ii) Economic Empowerment and (iii) Social Justice. This was to ensure the developmental benefits to all -‘Reach the Unreached’ through equitable distribution and with social justice. To ensure participation in the process of planning not merely as beneficiaries but also as partakers in the formulation of need based programmes/projects in their implementation, supervision and monitoring (Table-2.4).

#### **2.11.9 Eleventh Five Year Plan (2007-2012)**

An overview: The 11th Five Year Plan provided an opportunity to restructure policies to achieve a new vision of growth that will be more broad based and inclusive, bringing about a faster reduction in poverty and helping bridge the divides that are currently the focus of greater attention. The first steps in this direction were in fact initiated in the middle of the Tenth Plan. The strength of the fundamentals of the

State economy was evident from a noteworthy transition to a high growth path during the 10th Five Year Plan period. With this backdrop of an impressive record of economic growth coupled with an assured positive upsurge in the living standards of the people, the State along with the Nation is approaching culmination of the Eleventh Five Year Plan on an optimistic note. ‘Rapid and inclusive growth’ was the core theme of the 11th Five Year Plan with main emphasis on the Social sector and delivery of services therein. Education, in particular, was accorded utmost priority during the 11th Five Year Plan period. Broadly, socio-economic trends in Andhra Pradesh in the past few years have delineated a distinct dynamic and expansionist phase since 2004-05 spanning the Tenth and the Eleventh Five Year Plan periods covering all the sectors of the State economy. In fact, a period of consolidation followed from 2008- 09, spurred by the global slowdown with negligible growth in agriculture bringing down the overall growth rate for the year to 6.88% from an overwhelming 12.02% in the previous year. With 11<sup>th</sup> Five Year Plan nearing completion and 12<sup>th</sup> Five Year Plan on the anvil, a review of the performance of the economy for the entire (2007-08 to 2011- 12) will throw light on the development that took place across sectors during the 5-year period. One perceptible improvement is in the standards of living of the people in the State in the recent past, attributable to a number of strategic initiatives put in place by the Government over the years (Table-2.4).

The Eleventh Plan has been experienced a paradigm shift with respect to the overall empowerment of the tribal people, keeping the issues related to governance at the centre. The operational imperatives of the Fifth Schedule, Tribal Sub Plan 1976, Panchayat ESA 1996, RFRA 2006; the desirability of a tribal centric, tribal-participative and tribal-managed development process; and the need for a conscious departure from dependence on a largely under-effective official delivery system will be kept in view during this shift.

**Table 2.5:** Tribal Sub-plan (TSP) Flows and Five Year Plans.

Sr. No.	Five Year Plans and Annual Plans	State Plan Outlay	TSP	Percentage
1.	5 <sup>th</sup> Five Year Plan (1974-79)	17593	759	4.3
2.	6 <sup>th</sup> Five Year Plan (1980-85)	42391	3720	8.8
3.	7 <sup>th</sup> Five Year Plan (1985-90)	73953	7077	9.6
4.	Annual Plan (1991-92)	20819	1992	9.6
5.	Annual Plan (1992-93)	24378	2505	10.3
6.	8 <sup>th</sup> Five Year Plan (1992-97)	177163	16379	9.2
7.	9 <sup>th</sup> Five Year Plan (1997-2002)	185437	18156	9.8

Source: Documents of Planning Commission, from 5<sup>th</sup> plan to 9<sup>th</sup> plan, Government of India

## 2.12 Empowerment

### 2.12.1 Social

Education being the most effective instrument for socio-economic empowerment, high priority has been accorded in all the Five-Year Plans, to improve the educational status of Scheduled Tribes, especially that of the women and the girl child. To supplement the efforts of the Department of Education, the nodal Ministry - the Ministry of Tribal Affairs also implements a few exclusive programmes for the educational betterment of Scheduled Tribes like Post-Metric Scholarships (PMS), Hostels for Scheduled Tribe boys and girls, Ashram Schools, Residential Schools, Book Banks, Merit Scholarships, and Coaching Centres etc.

### 2.12.2 Economic Empowerment

The National SC and ST Finance Development Corporation- an apex level organization for both Scheduled Casts and Scheduled Tribes was bifurcated in 2001. As a result, an exclusive national level Corporation for Scheduled Tribes with an authorized share capital of Rs. 500 crores was established. The Corporation in collaboration with the State ST Corporations works as the catalytic agent besides extending both 'forward' and 'backward' linkages of credit and marketing facilities to

micro-level agencies to improve the economic status of Scheduled Tribes. The Special Central Assistance (SCA) concept as an addition to the State TSP in order to promote family based income generation activities to improve the economic conditions of Scheduled Tribes.

### **2.12.3 Social Justice**

Special legislations of PCR Act and POA Act and provisions of the Indian Penal Code (IPC) with more stringent measures with a definite plan of action ensuring both investigative, preventive and rehabilitative measures. Areas that are endemic and have a dubious distinction of such crime/atrocities lie in the States of Rajasthan, Uttar Pradesh, Madhya Pradesh, Gujarat and Andhra Pradesh. Special Courts and Mobile Courts were set up to expedite the pending backlog of cases. Development of 75 Primitive Tribal Groups spread over 18 States/UTs, living under the conditions, which lack basic minimum services and are under the threat of extinction because of nutritional deficiencies, diseases and lack of basic health care.

### **2.13 Implementation of TSP and SCA**

The two special strategies of Tribal Sub-plan (TSP) for STs and the Special Central Assistance (SCA) to TSP have received special attention right from their initiation during 1972 to ensure additional flow of funds/benefits in proportion to their population for STs from the other general development sectors. Earmarking of funds under TSP is being followed by only 25 Ministers / Departments at the Centre and at State level by 23 States/ UTs. Problems like non-earmarking of funds and its consequences are a serious mistake. Some Ministries / Departments, which are regulatory in nature, cannot earmark outlay for TSP. Activities of some Ministries / Departments are being non-divisible in nature, so TSP cannot be earmarked. In respect of SCA to TSP, non-release of SCA funds on time by State Finance Departments to the nodal department has been adversely affecting the income generating programmes that are undertaken for Scheduled Tribe families living below poverty line. Often, such unspent SCA funds are diverted to other purposes leaving the earmarked/intended purposes unattended. During the Annual Plan 2005-06 additional grants for the development of Forest Villages will be provided to the States.

## **2.14 Grant-in-Aid under Article 275(1) of the Constitution**

Under Article 275 (1) of the Constitution, grants from the major strategy to raise the level of administration in the Scheduled Areas to that of the rest of the state, besides promoting the welfare of the Scheduled Tribes living therein. The salient features of grants-in-aid are- It covers all Tribal Sub-Plan areas and also 4 tribal majority states in the country; it covers the provision of quality education to ST students, residential schools on the lines of Navodaya Schools; and during the Annual Plan 2005-06, grants will be extended to the States for undertaking developmental works relating to minor irrigation projects of the tribal lands.

## **2.15 Present Strategy– The Tribal Sub-Plan**

The strategy of developing a Tribal Sub-plan (TSP) was evolved by an Expert Committee set up by the Ministry of Education and Social Welfare in 1972, under the Chairmanship of Prof. S. C. Dube, for rapid socio-economic development of tribal people and was adopted for the first time in the Fifth Five year plan and continues till this day. Its salient features are- It falls within the ambit of a State or Union territory Plan, meant for the welfare and development of tribals. Such a plan is part of the overall plan of a State or Union territory, and is therefore called a sub-plan. The TSP strategy has been in operation in 21 states and 2 Union Territories. The TSP concept is non-applicable in Arunachal Pradesh, Meghalaya, Mizoram and Nagaland, since in these states tribals represent more than 80 per cent of the population. The Sub-Plan- Identifies the resources for TSP areas; prepares a broad policy frame work for the development; and defines a suitable administrative strategy for its implementation.

The most significant aspect of this strategy is to ensure the flow of funds for TSP areas at least in equal proportion to the Scheduled Tribes population in each of the State and Union Territory. The recent initiative of the Ministry with respect to the TSP component of various departments / sectors of the States is to put the TSP fund of the State Plan under a different demand head in the budget of the Tribal Development Department of the State. An amount equivalent to 10 per cent of the total allocation under article 275(1) is to be earmarked and used as an instrument to bring about changes in the institutional framework for adoption of the TSP Further, it is to be allocated only to states actually releasing, in the previous financial year, more than 75 per cent of the approved TSP funds to the implementing agencies through the

budget head of the Tribal development Department of the State. The Ministry of Tribal Affairs was constituted in October 1999 by the bifurcation of the Ministry of Social Justice and Empowerment with the objective of providing more focused attention on the integrated socio-economic development of the most underprivileged section of the Indian Society, the Scheduled Tribes, in a co-ordinated manner. During the prior period to the formation of the Ministry of Tribal Affairs, matters concerning tribal welfare were dealt by different Ministries of the Government of India at different points of time

A review of the tribal situation would indicate that the strategy for development would require an intensive approach to the tribal problems in terms of their geographic and demographic concentration, if the faster development of the community is to take place. The community development efforts in the tribal areas were therefore, taken up for supplementation by starting a few special multipurpose tribal development projects covering a few blocks in 1954. A number of commissions and committees were appointed in the recent past to look in to the problems of developments in the tribal areas in the country and they have recommended a number of measures to remove the socio-economic imbalances and also to break down their old psychological barrier, which existed in the tribal areas. The important commission and committees appointed so far are:

- i) The Verrier Elwin Committee on Tribal Development.
- ii) The Social Welfare Team of the Committee on plan projects 1959.
- iii) The Committee on Tribal Economy in Forest Areas -1967
- iv) The Special working Group on Cooperatives for Backward Classes – 1961.
- v) The Schedules Areas and Scheduled Tribal Commission (Dhobar Committee 1961).
- vi) The Dhobar Commission (1961) recommended an integrated approach based on the minimum essential items like food, drinking water, employment, educational health and village road
- vii) The Dube Committee -1972.
- viii) The Task Force on Development of Tribal Areas -1972.
- ix) The Study Group on Relief of Indebtedness Land, Alienation and Restoration in Development Agency Area -1973.

- x) The Study Team on Co-operative Structure in Tribal Development Project Areas -1976.
- xi) The team of Marketing, Credit and Cooperation in Tribal Areas -1978.
- xii) The Working Group on Development of Scheduled Tribes during the 7th Five Years Plans (1985- 90)

The task force on Development of Tribal Areas was constituted in 1972 and suggested that the ecological, occupational and social preemptions of the tribal population which should be properly assessed for formulation of a policy and its implementation so that a steady flow of benefits could be assured to the tribal people. The Dupe committee in 1972 tried to define a new strategy for tribal development and suggested that the problem of tribal development should be defined at the national level and national efforts required for tackling it, worked out. It also suggested an integrated area development approach in consonance with the genius and aspirations of the tribal people.

- As the Division of the Ministry of Home Affairs: Known as T.D. division since independence to September 1985.
- Ministry of Welfare: from September 1985 to May 1998.
- Ministry of Social Justice and Empowerment from May 1998 to September 1999.
- Ministry of Tribal affairs since September 1999.

## **2.16 Allocation of Subjects to the Ministry**

The mandate of the Ministry of Tribal Affairs, Government of India is for social security and social insurance with respect to STs Tribal Welfare Planning, Policy formulation, Research and Training, Tribal development including scholarships to STs, Promotion of voluntary efforts in the development. The Administrative Ministry with respect to matters concerning with Scheduled Areas; Regulations framed by Governors of states for Scheduled Areas and for Tribal Areas specified in part A of the table appended to paragraph 20 of the sixth schedule to the constitution; National Commission for the Scheduled Castes and Scheduled Tribes in so far as they relate to ST's; and issue of directions regarding the drawing up and execution of schemes essential for the welfare of Scheduled Tribes.

The Ministry of Tribal Affairs is the Nodal Ministry for overall policy planning and co-ordination of programmes of development for Scheduled Tribes. The sectoral programmes and schemes for the development of these communities, policy, planning and monitoring etc. is the responsibility of the concerned Central Ministry/ Department, State Government and Union Territory administration.

### **2.17 Degradation Status of Scheduled Tribes**

To understand how they have been degraded to the status of backward (Scheduled caste and scheduled tribes) and also considered inferior to all other castes, it is essential first to understand the nature and function of the caste system. Caste has remained, since ages, one of the exclusive characteristics of the Indian society particularly of the Hindu social system. It divides the people into inferior and superior castes and accords them lower and higher statuses respectively. It divides the Hindus into five major caste groups: Brahmins, Kshatriyas, Vaishyas, Shudras and Anti-Shudras or backward (Scheduled caste and scheduled tribes). These have been arranged in a hierarchical social order with the Brahmins at the top followed by the Kshatriyas, Vaishyas, Shudras and the Anti-Shudras or Untouchables. Within each of these five major castes (Mahar, 1972), there are innumerable sub-castes placed one over the other. Nobody can change one's caste membership from the one in which he or she is born. Each caste in the past was supposedly associated with a particular occupation which in turn determined the social and economic status of its members. While the Brahmins were considered to be the priests, teachers and advisors, the Kshatriyas were regarded as warriors or protectors or rulers. Similarly, the Vaishyas were considered traders, and the Shudras as cultivators and manual labourers. The backward (Scheduled caste and scheduled tribes) were assigned filthy, menial and defiling occupations such as sweeping, scavenging, removing night-soil, etc. It is also said that changing occupation from the given one was difficult and often discouraged. Besides, the other characteristics of the caste system such as endogamy, commensality, purity and pollution were strictly observed and a few of these are observed even today. All these have cumulatively contributed to the degraded status of the backward (Thorat and Sadana, 2009).

As prescribed in the Shastras, the system of caste gave a very limited scope for those at the bottom of the caste hierarchy not only to interact with those at the top but



also to raise themselves on par, if not above, the rest of the caste Hindus. In the name of protecting the purity of the caste and sanctity of the caste system, the backward were kept both physically and socially away from the caste Hindus. Usually, they had to reside at the fringes of the villages. Their houses in general were made up of mud walls and thatched roof and located away from the main village as hamlets which in course of time grew as independent villages with only backward (Scheduled caste and Scheduled Tribes) being the inhabitants. Whatever Manu had prescribed as the Hindu code of conducts had been considered sacred and advocated by the priests and rulers of all times and was strictly followed by the members of all castes. Those violating the caste rules were severely punished (Hutton, 1946). The Adivasi peoples have experienced major changes in their traditional ways of life since the mid-20th century, especially as they lost their lands as a result of population growth, the development of towns, and industrialization. Many smaller tribal groups are quite sensitive to ecological degradation caused by modernization. Both commercial forestry and intensive agriculture have proved destructive to the forests for many centuries.

### **2.17.1 Deprivation of Political Power**

The second important reason due to which the backward (Scheduled caste and Scheduled Tribes) could not protest against all indignities inflicted on them is that they were deprived of political power, the power to rule over others. Nowhere in the Hindu Shastras there is mention of support to the backward (Scheduled caste and Scheduled Tribes) to be the rulers, nor was it tolerated. According to one view, the Anti-Shudras -being the padaja (one who is born from the feet of the Creator) were to be the slave of others (Ghurye, 1980, 1987). However, attention may be drawn to the thesis propounded by Ambedkar regarding origin of the backward or the Shudras and according to him; the backward (Scheduled caste and Scheduled Tribes) were the part of the Kshatriyas and were many kings from Shudras. They remained deprived of political power all through the ages and have not been able to come together as a powerful political force to fight against the tyranny of the caste system. It is mainly because they have remained divided. These divisions emerge on account of the following reasons: The term Scheduled Castes and Tribes are intended to encompass groups isolated and disadvantaged by their low status in the caste hierarchy and the Scheduled Tribe category includes groups distinguished by their geographic isolation from the rest of the population, as well as their linguistic and cultural distinctiveness.

A conspicuous trait of Indian culture is the survival of tribal society and culture in the midst of a rapidly changing society. Scheduled Tribes who inhabit isolated mountainous regions were not appropriated into the agriculture based kingdoms of the plains, in the absence of easy communication and transport facilities. Kosambi identifies the spread of Brahmanism and its rigid subordination of individual to social function with the spread of a more productive agrarian order. The Scheduled Tribes had suffered physical isolation, remote from civilization, and have therefore maintained their cultural uniqueness (Rajnish Kumar et al, 2009).

### **2.18 Tribal Groups in Maharashtra**

Some of the common features of tribal people like 1) Scheduled Tribes live away from the civilized world in the most inaccessible parts of both forests and hills having very under-developed means of transportation routes (for example, tribals in Borvan and many other villages in Dindori tehsil of Nashik district). 2) They are associated with any one of the Negritos, Australoids or Mongoloid racial group. 3) They speak tribal dialect but in Maharashtra they also speak Marathi language. They profess primitive religion known as animism in which the worship of ghosts and spirits is the most important element. So they follow primitive occupation such as gleaning (use full remnants of crops after harvesting), hunting or gathering of forest produce. 5) They are mostly carnivorous (flesh or meat eaters). They have nomadic habits and love to drink and dance (Ramotra et al., 2011)

Thakar is a scheduled tribe of India originally living in forest areas of Maharashtra but now scattered all over the state. They are also called by other names like Thakar, Thakur, Ka Thakar, Ma Thakar Ka. Thakars and Thakurs are Indo-Aryans and speak a dialect of Marathi. They were originally living in all the hilly areas of Sahyadri in Maharashtra, in Thane, Nashik, Raigad, Satara, Aurangabad, Dhule, Jalgaon and Ahmednagar districts. The Katkari have been categorized as a Scheduled tribe include Kathkari, Kathodi and Kathodia (Sarkar and Dasgupta 2000; Karade, 2008; Ministry of Tribal Affairs, 2011). They are been designated as particularly vulnerable tribal group (PVTG), along with the Madia Gond and the Kolam (Tribhuwan, 2004; Laxmikanth, 2013). The Katkari derives from their history as a nomadic, forest-dwelling people which were listed by

the British Raj under the Criminal Tribes Act of 1871 (Weling, 1934) a stigma that continues to this day (Heredia and Srivastava, 1994; Bokil, 2002; Buckles and Khedkar, 2013). The Katkari were at one time a forest people living in the Western Ghats of Maharashtra, with a special relationship to forest creatures. The name Katkari is derived from a forest-based activity – the making and sale of catechu (katha) from the khair tree (*Acacia catechu*) drawing on census data noted that the Katkari were ‘thickly scattered’ in small communities throughout the hill ranges and forests of Raigad, Thane, Nasik, and Dhule districts of Maharashtra (Bokil, 2002). Halbi or Halba is also a tribal community mostly diversified in the states of Madhya Pradesh, Gujarat, Chhattisgarh and Maharashtra.

The tribal population in the State of Maharashtra and in the country as a whole is the most deprived and vulnerable community that faces severe economic exclusion. Although certain constitutional safeguards are provided, there has been no economic, social and political mobility across these communities. Contrary to Scheduled Castes and other Backward Castes who witnessed certain degrees of progress because of protective discrimination policies of the government and electoral participation, the Scheduled Tribes remain abysmally backward and socially excluded, still living in harsh environs. As per the census (2011) Scheduled tribe’s population in Maharashtra is 9.4 % in which 11.3 are rural and 2.8 is from urban. There are about 47 official Adivasi Tribes declared in Maharashtra.

**Table 2.6:** Tribal Community in Maharashtra, (Census, 2011).

Sr. No.	Name of caste	Sr. No.	Name of caste
1.	Andh	25.	Kokna, Kokni, Kukna
2.	Baiga	26.	Kol
3.	Barda	27.	Kolam, Mannervarlu
4.	Bavacha, Bamcha	28.	Koli dhor; Tokre Koli, Kolcha, Kolgha
5.	Bhaina	29.	Koli Mahadev, Dongar Koli
6.	Bharia Bhumia, Bhuinhar Bhumia, Pando	30.	Koli Malhar
7.	Bhattra	31.	Kondh, Khond, Kandh
8.	Bhil, Bhil garasia, Dholi, Bhil, Dangri Bhil, Dungri, Garasia, Mewsi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalia, Bhilala Pawra, Vasava,	32.	Korku, Bopchi, Mouasi, Nihal, Nahul, Bondhi, Bondeya

Sr. No.	Name of caste	Sr. No.	Name of caste
	Vasave		
9.	Bhunja	33.	Koya, Bhine Koya, Rajkoya
10.	Binjhar	34.	Nagesia, Nagasia
11.	Birhul, Birhor	35.	Naikda, Nayaka, Cholimvala Nayaka, Kapadia Nayaka,, Mota Nayaka, Nana Nayaka
12.	Chodhara (excluding Akola, Amravati, Bhandara, Buldhana, Chandrapur, Nagpur, Wardha, Yavatmal, Aurangabad, Beed, Nanded, Osmanabad and Parbhani districts)	36.	Oraon, Dhangad
13.	Dhanka, Tadvi, Tetaria, Valvi	37.	Pardhan, Pathari, saroti
14.	Dhanwar	38.	Pardhi, Advichincher, Phans Pardhi, Phanse Pardhi, Langoli Pardhi, Behelia, Behellia, Chita Pardhi, Shikari, takankar, Takia
15.	Dhodia	39.	Parja
16.	Dubla Talavia, Halpati	40.	Patelia
17.	Gamit, Gamta, Gavit, Mavchi, Padvi	41.	Pomla
18.	Gond, Rajgond, Arakh, Arrakh, Agaria, Asur, Bedi Maria, Bada Maria, Bhatola, Bhimma, Bhuta, Koilabhuta, Koilabhuti, Bhar, Bisonhorn Maria, Chota Maria, Dandami Maria, Dhuru, Dhurwa, Dhoba, Dhulia, Dorla, Kaiki, Gatta, Gatti, Gaita, Gond Gowari, Hill Maria, Kandara Kalanga, Khatola, Koitar, Koya, Khirwar, Khirwara, Kucha Maria, Kuchaki Maria, Media, Maria, Mana, Meannewar, Moghya, Mogia Moghya, Mudia, Muria, Nagarchi, Naikpod, Nagwanshi, Ojha, Raj Sonjhari Jhareka, Thatia, Thotya, Wade Maria, Vade Maria.	42.	Rathwa
19.	Halba, Balbi	43.	Sawar, Sawara
20.	Kamar	44.	Thakur, Thakar, Ka Thakar, Ma Thakur, Ma Thakar

Sr. No.	Name of caste	Sr. No.	Name of caste
21.	Kathodi, Katkari, Dhor Kathodi, Dhor Kathkari, Son Kathodi, Son Katkari	45.	Thoti (in Aurangabad, Bhir Nanded, Osmanabed and Parbhani districts and Rajura tahsil of Chandrapur district)
22.	Kawar, Kanwar, Kaur, Cherwa, Rathia, Tanwar, Chattri	46.	Varli
23.	Khairwar	47.	Vitolia, Kotwalia, Barodia
24.	Kharia		

(Source: ST Caste Status Updated till March 31, 2006. This refers to Maharashtra Govt Letter No.CBC-10/2006/P.No.94/MVC-5 of Dept of Social Justice, Cultural Affairs & Special Assistance, Mantralaya Extension Building, Mumbai-32 dated 25.5.2006).

The Warli tribes are one of the prominent tribal communities of Maharashtra. These people have their own belief, culture and customs. Their extremely rapturous paintings are stunning. Nature is the main focus of all the cultures and customs of the Warli people. Nature is considered to be a mother like figure to them. Historically the Bhil people used to reside in the deep forest and were expert hunters. Today they are settled as farmers. They worship the tribal deities like Mogra Deo and Sitla Matta. Kolis are the people most notable in Maharashtra and most of the Kolis are Hindu. In Maharashtra there is also a significant number of Christian Kolis. They worship Goddess Ekaveera. This tribe is distinctly identified for their particular focus on folk dance. Halba tribe is one of the significant tribal communities which have taken shelter in several places of the Indian subcontinent including Maharashtra. These people are also adept in wood carving. Poultry farming, animal husbandry, cultivation are some of their major occupations. Apart from these, some of them earn their livelihood by selling forest products, and different articles of bamboo. In Maharashtra, both the men and women of the Chodhari tribes are fond of wearing beautiful clothes. The people of this tribal community are vegetarian and they are basically agrarian people. Apart from this, they are also engaged in making clothes, tools, fishing, and jewellery etc.

### 2.18.1 Tribes Culture in Maharashtra

Many of these tribes of Maharashtra have adapted to the lifestyle and culture of nomads and till today, these tribes of Maharashtra state have retained their

originality intact. As per some scholars and anthropologists, Maharashtra has 313 nomadic tribal communities and 198 unnoticed tribal groups. Following the tradition of many of the tribal communities of the Indian subcontinent, these tribes of Maharashtra have got inclination towards religion and also spiritual beliefs. Ancient customs like worship of nature in several forms, animal offerings during religious rituals, decorating their heads with tusk, etc. is still in vogue. Festivals and fairs are an integral part in the society of most of these tribes of Maharashtra. Hinduism is widely practiced by most of the tribes of Maharashtra and thus, all the festivals of the Hindus are celebrated by them in great vivacity. A lot of alcohol is consumed during the occasions. Their society is governed by the Jat Panchayat. Marriage plays an important part in the lives of the both female and male members of the tribes of Maharashtra state and monogamy is widely prevalent.

Nashik is one of the major district of Maharashtra located in between 180.33 E and 200.53 N Lat and between 730.16 and 750.16 E Long at Northwest part of the state, at 565 meters above mean sea level. The District has great mythological background and with a special tribal representation of Bhil, Kokana, Koli Mahadeo, Thakar, Warli, Kathodi, Katkari respectively. The Kokana –Kokani is one of the principal tribe in Maharashtra and Gujarat states in the country where the population is around 8 lakhs and fifty thousands and according to the literature literacy rate at educational and no-educational level of this community is very poor.

The dominance of one category over others is based on the ascriptive strengths and rooted in the social stratification system. Due to unnatural distribution of national wealth forced depressed classes to depend on upper castes Hindu at large extent for their survival. Behind different conflict situations in India, the Caste is an important characteristic of the Indian social structure which denotes a ritual hierarchical placement of social groups. Caste based politics is an important and remained in the forefront. During the last 3/4 decades, the assertion of the people from lower caste has assumed unprecedented significance. The lower caste people question is one of the most important questions in today's educational and political debates in India. Leadership, electoral participations and voting patterns of Scheduled caste, Scheduled Tribes, minorities and other backward classes are the elements of these debates. In the caste based politics has always remained in the forefront and one group are underprivileged in all social, economic and political fronts which leads to their

misery, discrimination, exploitation and operation by the caste dominated society. As a result, the physical infrastructure in the tribal areas is inadequate and at a lower level than the rest of the areas. This also results in the inability of tribal areas to meaningfully absorb funds, including institutional support

The government of India sought to alleviate these inequalities by a programme of affirmative action in terms of political representation and in government and public sector employment. These usually took the form of reservation of seats in local and national legislature and jobs in the government and public sector for the former untouchable castes and tribal groups. Our planners and rulers, based on this belief, introduced hundreds of welfare schemes and invested thousands of Cr. of rupees on these schemes. Despite these efforts there are considerable evidences that skill and educational endowments of the Scheduled castes and Scheduled Tribes lag behind the general population. These social inequalities' marking the untouchable groups in terms of access to public goods still persists. In spite of all these provisions discrimination on the basis of castes is still continue to date. So it is very important to know the role of electoral participation of these groups in this contest. Exclusion is, thus, internal to the system, and a necessary outcome of its basic features (Wankhede, 2008).

### **2.18.2 Pattern of Interaction and Change**

Traditional societies all over the world are changing because of the contact with the outside world. Similarly the tribal population of India has also been undergoing a variety of socio-economic and political changes particularly the last two centuries in the way of rapid industrialization and urbanization. But the momentum of these changes is inevitably slow because of deep-rooted beliefs in old customs and traditions of the tribes in India (Ali, 1973; Raymond and Erdosy, 1995; Basu, 2000). In fact, the process of interaction and assimilation between tribes and non-tribes started with the advent of the Aryans in India. But this pre-industrial interaction was very much restricted in nature and scope because the Aryans pushed the autochthons to remote areas. The tribal isolation in India was first broken by Mughal emperors who tried to develop somewhat stable interactions with local peasantry (Misra, 1977). During the British period, the process of interaction accelerated due to the conversion of tribes to Christianity. This period was also

marked by a faster trend towards incorporation of tribal language and cultural traits into the Hindu peasantry. The process of interaction between tribal's and non-tribal groups acquired a new dimension in India after independence. With the introduction of adult franchise, the community development programmes and democratic decentralization, extension of roads, etc. The government of India tried to bring these people into the mainstream. The opening of industrial complexes in the tribal areas brought tribals and non-tribals face to face (Bose, 1971). A number of external forces such as economic, administrative, legal, religious and political have successively affected the tribal areas. They have influenced the tribal life directly or indirectly. The changes produced by them have not followed a uniform course and the impact of change differs from area to area and from tribes to tribe. In some regions, the process of contact and consequent changes has been smooth. At the other places, it has produced contrary results (Royburman, 1972).

Everybody accept the need of peoples participation in setting the goal and implementing the policies in considered highly essential. The desirability or necessity of such participation by the people has thus assumed much importance and with it, electoral participation which gives the people a chance to shape their destiny which has also become a matter of important politics. It plays a very crucial role in survival of ongoing democratic political system. Political awareness can bring the sense of interests among the general masses. When the interest is articulated as a result of political consciousness and it leads to interest aggregation as well as mass aggregation. When the masses are mobilized the outcome is effective participation of masses in affairs of the political system (Rajadhyaksha, 2004). The significance of this participation acquires a paramount importance in this frame work.

The problems of involvement in politics is one of the aspect of theory and practice which have extremely diversified and at times contradictory, interpretations and forms of realization in different periods on different types of socio-political system and political cultures. Moreover even within the framework of one of these types one can easily observe changeability of the conceptual and real content of the phenomenon of electoral participation. Electoral participation means the involvement of groups and individuals at various levels in the political system. Huntington, Samuel and Nelson Joan's definition refers to it as 'activity by private citizens designed to influence governmental decision making. According to Nie and Verba's



definition it includes those legal activities by private citizens which are more or less directly aimed at influencing the selection of governmental personnel and the actions they take. Thus, electoral participation refers to activity that is designed to have an impact on governmental decision making and actions. One can also call electoral participation as people's efforts to influence the authoritative allocation of values for a society. To an extent, electoral participation is a function of the ambit or governmental activity. An issue involved in the meaning or the term concerns the inclusion into the concept of psychological processes leading to it or simply the act. Some experts have focused on the psychological or subjective attributes of electoral participation or have utilized interest in politics as the only means of measuring electoral participation apart from ballots.

In general the tribes can be viewed as two groups, disbursed groups (DG) and primitive group (PG) primitive groups are those who are the backward in all angles of the development activities and decrees much attention and care in uplift. The tribal people have been mostly illiterate while various developmental schemes are used in for their educational upliftments; very little care is taken to impart primary education in their respective mother tongue even in the case of informal education. Some different tribals have different customs with regard to marriage and inheritance. The tribes 'customs have not been properly understood by the society at large and often hurt the tribal sentiments. The tribal economy is largely influenced by their habitat and level of knowledge accumulated about natural resources and skills for exploitation of the resources. The various communities in Maharashtra can be divided into economic levels.viz. Food collection including minor forest producer, Hunting fishing, Settled cultivation; Pastoralisation; Shifting cultivation, settled continuation; Artisans and Industrial and mining labour. The main object is to procure minor forest produce and non-timber forest produce and Agriculture produce from the tribals and market the same to the best advantage of tribals to provide credit facility to tribals for seasonal, medium and long term agriculture objective.

### **2.18.3 Occupation of Tribes in Maharashtra**

The tribals in the state have valuable minor forest produce to collect and sell them to learn their living (Gunaji, 2005). These tribes are involved in cultivation and other activities related to the agriculture, thereby, producing ample crops, like, rice

and other vegetables. There is good commercial value for some forest produce such as Gum, Tamarind, adda leaf, Myrobalams, Mohwa seeds, Mohwa flowers, Nux-vamica, Soap nuts, Honey and so on. Owing to their backgrounders socially and economically, the tribals are subject to many hardships in the sale of minor forest produce. The illiterate and innocent tribals were sordidly exploited by the unscrupulous money lenders and traders, in the absence of marketing facilities, the poor tribals had no choice except to bear the brunt of the inequitable exchange system extended to them by traders. To protect the tribals from such continuous exploitation by the non tribals, the state government has started some programmes. The important contributions of the Tribal Sub-plan strategy over a period of years in our country have been the gradual evaluation of the concept of family oriented programmes for eradication of poverty in the tribal areas.

### 2.19 Programmes & Projects for Tribal Development in Maharashtra.

Programme	Description
Guarantee for the projection of the Tribals.	Article- 15 (4) 46,244,339 speak of special provisions meant for the administration and control of scheduled areas and tribals for their welfare and protection for promoting the welfare of the ST and for raising the level of admn. of - ST and tribal areas to the state level.
Grant-in-aid from consolidated fund of India to States (Article 275)	Article -275 provides grant-in-aid from consolidated fund of India to States.
Special Multi-purpose Tribal Projects in selected areas.	For the tribals for their intensive Development.
Tribal Development	-
Training-cum-production Centres & Subsidies.	Development of Cottage and Small Scale Industries to provide employment.
Colonization of tribals	Tribal Colonies
Establishment of Coop. Farming Societies.	To make farming more economic and profitable.
Introduction of Improved methods of shifting cultivation.	Without doing harm to the soil.
Education Facilities	Scholarship, Free Shift, etc.
Concessions	Concessions were offered by Forest, Revenue, Excise Departments, etc.
Establishment tribal cultural institutes.	To study various cultural problems.
Job opportunity	Reservation of posts in Govt. Service.
Cheaper Credit	Enactment of Regulation Acts to counteract exorbitant rates of interest of money lenders
Establishment of offices of the	For the enforcement of the safeguards provided for

Commissioner for SC/ST industries.	the tribals in the constitution for the evaluation of welfare schemes
Establishment of LAMPS	For providing integrated services such as credit, marketing, storage, distribution of consumer goods, etc., to the members.
Tribal Development Cooperative Corporation / Tribal Development Cooperative Federation.	Established at the state level to help the LAMP
Tribal Development Cooperative Marketing Federation (TRIFED)	Established at National level to help the state level tribal Corporations/Federation.

## 2.20 Overall Socio-economics

The different tribes in India are dispersed across the whole country, living in different physical environments, exhibiting different lifestyles, social habits, religious beliefs and cultural patterns (FAO, 1987; Mitra, 2007). The population of tribes in India has been continuously increasing from 30.17 million (6.87 per cent) in 1961 to 38.02 million (6.94 per cent) in 1971, 51.63 million, 7.76 per cent in 1981, 8.2 percent in 2001, 104 million, 8.6 percent in 2011. The tribal segment of population is far from homogeneous. They are found at different stages of socio-cultural and economic development and different levels of political consciousness (Ahmad, 1985). They belong to different ethnic, linguistic and religious groups. When compared among themselves they reflect numerous inter-tribal differences in the levels of development, participation in, different spheres of national life and in their levels of social and cultural integration.

Tribal people exhibit family, social, and cultural values that are clearly different from the mainstream Hindu population in India. In general, the Scheduled Tribes are characterized by lack of hierarchical social and cultural practices, a non-acquisitive value system, and absence of taboos in food and social practices, and a relatively high status of women in many communities (Mitra, 2007). Even today, widely pervasive reality in respect of scheduled tribe communities in India is that most of them are geographically isolated, economically weaker, socially ignorant and politically indifferent but culturally rich, behaviorally very simple and trustworthy. They are facing problems, which force them to lead a life at bare subsistence level. A large number of tribal communities continue to be extremely backward and some of them are still in the primitive food gathering stage, where as some others have

progressed a little in terms of economic and educational advancement. Many studies revealed that they are in the situation featured with poverty, deprivation and disadvantages which are very difficult to tackled effectively on their own and making the government in particular and society in general to intervene in a planned manner to solve the miseries of tribes and facilitate their development process. It is seen that there is a wide gap between the tribals and the non-tribals even today. Wherever they want to live, they are facing with many and diverse problems, which are of social, economic, political and educational in nature. Because of acute poverty, the tribals had been victims of exploitation by powerful classes like money-lenders, traders, landlords, labor contractors and officials (Basu, 2000; Bhaskaran, 2006).

Despite many differences the underlying unity may, however, be seen in the contexts of tribal cultural tradition and economic and political demands as well as their tendency towards the nature of concentration and clustering in few enclaves in the hilly and forested areas in the country (Raza and Ahmed, 1977). The tribal social system, patterns of relationship and values are consequences of ecological system (Gupte, 1983). There are number of social and religious rituals connected with land which establish emotional ties between the tribal's and their land. Thus, land is much more than merely a source of livelihood to them. Their social life is highly organized and complete in itself. Though the clan is exogamous, they are in general monogamous (Verma, 1977). They have a rich tradition of culture which is deeply entrenched in their social fabric. This sense of belonging among the tribes is because of their unique nature of socio-social control system (Majumdar, 1983). Economic and Besides, they heritage are also very conscious of their identity and in their mode of living the tribes are dependent on food gathering, which in many hunting, pastoralism, shifting agriculture areas has been agriculture. The Santals, Mundas, replaced and the by sedentary Oraons, for example, depend primarily on settled agriculture. On the other hand, there are tribes who move from forest to forest in search of subsistence (Verma, 1977). Such movements by ecological pressure/push and climatic were initiated change (Verma, 1977). The continuous changes in their habitat usually assumes cyclic pattern. The Birhors, the Hill Marias, the Banjaras, etc. are examples of such groups who live on the outskirts of forest and depend upon forest produce. The food gathering and hunting economies have made their life semi-nomadic. In people is primarily directed a nutshell, the life of tribal towards the

raising of food either by cultivation or by gathering roots and fruits from the forest or by hunting, trapping or fishing (Verma, 1977).

The tribal economy is unisectoral and is no longer self-sufficient and still continues to be based primarily on land and forest with which they have symbiotic relationship. They generally occupied the rugged terrain and infertile land. Almost complete absence of irrigation and use of primitive technology in agriculture resulting in the low yield per acre. The shifting type of cultivation (Jhum) and dry upland cultivation are carried out on the large scale. Settled agriculture is the primary source of livelihood for overwhelming majority of the tribal population. These hunting, food-gathering, and some agricultural communities, have been identified as less acculturated tribes among the tribal population groups and in need of special programmes for their sustainable development. Instead of special reservation there should be the representation in politics. The tribes are awakening and demanding their rights for their equal rights (Rajnish Kumar et al, 2009). This state is in the western region of India and is the home to indigenous tribal Adivasis such as Thakar, Warli, Konkana and Halba. It is also the second-most populous sub-national entity in the world, with over 110 million inhabitants. Spread over 118,809 sq mi (307,710 km<sup>2</sup>), it is bordered by the Arabian Sea to the west and the Indian states of Karnataka, Telangana, Goa, Gujarat, Chhattisgarh, Madhya Pradesh and Union Territory of Dadar and Nagar Haveli (World Bank, 2014). Hence the present study focuses on the electoral participation of the scheduled tribe in Nashik district of Maharashtra has selected purely on the basis of the concentration of Scheduled tribe population.



## **CHAPTER-3**

### **SOCIO-ECONOMIC BACKGROUND OF SCHEDULED TRIBES**





## **CHAPTER-3**

# **SOCIO-ECONOMIC BACKGROUND OF SCHEDULED TRIBES**

### **3.1 Background**

The distribution of Scheduled Tribes is one of the most important topics of human sociology and it's significantly important. The term distribution refers to the way the people are spaced over the earth's surface because man has brought tremendous change over the time. The spatial pattern of tribal distribution and their growth in relation to the socio-economic aspect of the tribe is the main discourse intends to comprehend. The state of Maharashtra is located in the center of the country, lies between 72° 36' E to 80° 54' E longitudes and 15° 45' N to 22° 6' N latitude (Dikshit, 1986). The state is expanded from west to east in conical shape with extending and increasing height from sea level. The study intends that the tribals are almost founds in geographically backward parts of the state for instance in the north-western part and north-eastern parts of the state are comparatively less developed, where on an average 25 per cent tribal population concentrated (Sartori, 1968; Ghurye, 1969; Ananda, 1994; Rao, 1998; Ninian, 2001). This chapter gives an overview of the distribution pattern and socio-economic status amongst scheduled tribes.

Population and the natural resources are the most important aspects of regional development. In this context distribution of tribal population is an important aspect. Tribal community is very primitive and backward in India and the Indian tribes display a very high degree of ethnic diversity both in their racial composition and dialectal and linguistic affinity. No less impressive is the pattern of their spatial distribution, it has been commonly observed that the tribes reveal strong tendencies of clustering and concentration in the hilly, forested and the geographically inaccessible tracts of the country (Ahmad, 2001). This is the main cause for their backwardness. Tribal population is concentrated in geographically inaccessible areas so one can say development of tribals mostly depends on the distribution of population in relation to resources available in the region. A predominant majority of the Scheduled Tribes in India continues to follow their traditional religion.

The Scheduled Tribe population is the most backward section in the Hindu caste ridden society of India. The main distinguishing characteristics of this downtrodden segment of the population are their low literacy and educational attainments, economic backwardness (lower income, higher incidence of indebtedness, fewer assets, etc.), rurality and social retardation (low status, disabilities etc.). The problem of their low status and economic backwardness is not a recent one; in fact it has deeply rooted in the historical processes since time immemorial. The same characteristics are also prevalent among the general population (i.e. the non-SC / ST population), but they are more prominent in case of the Scheduled Caste and tribes community. Therefore, they are most deprived among the poor and disadvantage people of Hindu society in India. Thus, for centuries these castes are kept away from education, knowledge and culture on religious ground. The roots of this evil are so deep that even in independent India they have to face many socio-economic disabilities. Even today, if a low caste member or an untouchable holds some property or gains some knowledge he is not accepted by the society. Rural India characterized by lack of infrastructure facilities, poverty and indebtedness, which has lead to the perpetuation of layers of inequalities and disparities at various levels. As results, not only have certain deprived groups and sections of the population been unable to partake in the process of development, but also affected in the process of socio-economic development (Frank, 1964; Gandhi, 1968; Frank and Rao, 1990; Saxena, 2012). This is particularly severe in the case of scheduled tribes as they not only live in hinterland, bereft of basic amenities of modern life but are also socially and economically marginalized. Their social deprivation is aptly reflected in their educational backwardness. In this context it can be said that tribal India is the least developed area and the tribals are the worst sufferers as they are doubly disadvantaged. There are several tribal groups which diver's socio-cultural lives who are at various levels of different degree of exposure to modernity and social change (Frankel, 1990; Frank, 2000). The distinguish features is that the majority of them live in scattered and small habitation located in remote and inaccessible settlement in hilly and forests areas of the regions. Most of the tribal concentrated areas till lack of basic facilities such as roads, transports, communication, electricity, medical facilities etc. the literacy rate among tribals is rarely low, but varies among different groups and

regions. The important and considerable portion of tribal continues to be outside the school education.

The preponderance of an earliest and discriminatory social order has ensured that certain segments of the population will remain disadvantaged. In the course of time, the gap between them and others has further widened. This segmentation of population in terms of their access to social and economic opportunities and their participation in the process of development is based on two factors. The first is spatial differentiation, which refers to the viability of a region in terms of geographical location. If a region is well served by roadways, near to areas of political, financial industrial or business and entrepreneurial importance, not hindered by natural barrier etc, then the location enjoys and advantages in terms of infrastructural development over others. The second factors are the characteristic of populations or in other words, the social deposition of the inhabitants of the region. For example, in the Indian social system have invariably been the upper castes that have enjoyed the privilege due to their caste status. The dominance of one category over the others is based on the ascriptive strength and rooted in the social stratification system. This inequality and differentiation is ubiquitous in India, especially in the caste of formal education one such marginalized group is the scheduled tribes.

### **3.2 Demography and Representation of Scheduled Tribes**

India is considered to be an anthropological laboratory of its regional, religious, racial and linguistic diversity. India covers an area 32, 87,236 sq. km. extending from Kashmir to Kanyakumari. The total tribal population was 6.78 crores, amounting 8.01 % to the total population (Census, 1991), 84 million amounting 8.85 % to the total population (Census, 2001) and 9.4 % counted as Census of 2011. There are 285 different tribal communities, which show an important index of their ethnic diversity. The largest concentration of scheduled tribe is confined to central India particularly in Madhya Pradesh and in its adjoining states like Maharashtra, Gujarat, Rajasthan, Andhra Pradesh, Zarkhand, Orissa and Bihar. There are about 8 million in parts of Andhra Pradesh, Karnataka, Tamil Nadu and Kerala (Hasnain Nadeem, 1983). About 2 million are in the northern region of Jammu and Kashmir and the adjoining districts of Himachal Pradesh and Uttarakhand. The remaining about 14 million Scheduled Tribes are in the eastern region (4 million in West Bengal, 3 million in Assam and about 7 million in the other six states of the Northeast).

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As per Mitra (2007) about 52.4 % of the tribal population live in moderate climate, 33.5 % live in warm and temperate climate, 63.4 % live in hilly areas. 0.2 % lives in deserts, and 2.2 % live in islands. There are 59.4 % tribals who follow just one religion i.e. Hinduism, 23.4 % being followers of Christianity, 6.9 % being followers of Buddhism and 3 % being followers of Islam. There has also been an increase in many tribes following their own religions. The invention of Adivasi land and territories began mostly during the colonial period and continued extensively during the post-colonial period. Large parts of the land occupied by the scheduled tribes were claimed by the state in order to build new roads, dam industries and infrastructure. As a result, many states and territories have witnessed significant out-migration of tribes and in other groups. With the existence of forests and wildlife, many tribes have shifted their occupations from hunting and gathering to agricultural activities. The vast majority of the tribal population is engaged in the primary sector and worked as cultivators and agricultural laborers. The different tribes speak diverse languages and dialects with the vast majority of them being bilingual. The tribes are predominantly non-vegetarian eat pork, beef, rice, wheat and drink alcohol. Some tribes have a patriarchal form of society while a few tribes follow the matrilineal mode of family structure and inheritance patterns. Despite the heterogeneity found among the different tribes display some common characteristics in their family and social values. In general these all tribes display absence of occupational specialization, lack of hierarchy in their social structures, absence of consumerism and very close ties to nature and their environment (Mitra, 2007).

In Maharashtra, according to 1991, 2001 and 2011 census, the concentration of tribal population is mostly confined to north-eastern and north western parts. In the north-western part of the state particularly Thane, Nashik, Dhule and Nandurbar districts where more than 43 per cent (43.09 %) and in the eastern part (Wardha, Nagpur, Bhandara, Chandrapur, and Gadchiroli districts), 21.69 per cent, concentration of tribal population to the total tribal population of the state. It means that the, more than 64 per cent tribal concentration is found in these two pockets of the state; and the figures for their parts are 43.10 per cent and 19.12 per cent of respectively. Geographically the concentration of tribals is confined in three traditional regions, i.e. a) Sahyadri Region, b) Satpuda region, and c) Gondwana region. The Sahyadri region comprises of Thane, Raigad, Nashik and Pune districts,

where Warlis, Kokanas, Thakurs, Mahadeo Kolis, Malhar Kolis, Dhor Kolis, Katkaris, etc. tribal groups are found. The Satpuda region incorporates Nandurbar, Dhule, Jalgaon, Aurangabad and Amravati districts and particularly, Bhils, Kokanas, Dublas, Dhankas; Korkus are the main tribal groups here. The Gondwana region includes districts like Chandrapur, Gadchiroli, Bhandara, Yavatmal and Nagpur and Gonds, Madia Gonds, Korkus, Kolams, Paradhans, Andhs, etc. are the main tribal groups found in this region.

### **3.3 Overview of the State Maharashtra and its Socio-economic Profile**

Maharashtra is the second largest state in India both in terms of population and geographical area (3.08 lakh sq. km.) which occupies the western and central part of the country, has a long coastline stretching nearly 720 kilometers along the Arabian Sea. The Sahyadri mountain ranges provide a physical backbone to the State on the west, while physical backbone to the State on the west and Chiroli-Gaikhuri ranges on the east serve as its natural borders. It is surrounded by Gujarat to the north-west, Madhya Pradesh to the north, Chhattisgarh to the east, Andhra Pradesh to the south east, Karnataka to the south and Goa to the south west. The State is divided into six revenue division's viz. Konkan, Pune, Nashik, Aurangabad, Amravati and Nagpur for administrative purposes which are further divided into 35 districts. The State has a long tradition of having statutory bodies for planning at the district levels. In rural areas there are 33 Zilla Parishads, 351 Panchayat Samitis and 27,906 Gram Panchayats for local self-governance and in urban areas are governed through 23 Municipal Corporations, 221 Municipal Councils, 5 Nagar Panchayats and 7 Cantonment Boards. Mumbai is the capital of Maharashtra and is also known as the financial capital of India houses the headquarters of most of the major corporate & financial institutions for example main stock exchanges & capital market and commodity exchanges.

The State has a population of around 11.24 crore (Census, 2011) which constituted about 9.4 per cent of the total population of India (Economic Survey of Maharashtra, 2011-12). It is highly urbanized state with 45 per cent people residing in urban areas. The gross state domestic product (GSDP) contributes about 14.9 per cent of the GDP (2010-11). Presently state contributing industrial and services sector (87 %), agriculture & allied activities sector (13 %) to the income and state's domestic product. The State has 226.1 lakh hectares of land under cultivation and 52.1 lakh

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hectares area under forest. Animal husbandry is an important agriculture related activity that shares the livestock poultry population at ranks sixth at national level. It is the most industrialized state and pioneer in Small Scale Industries. Maharashtra is not just a geographical expression but an entity built on collective efforts of its people. Natural as well as cultural diversities helped in the development of a unique Marathi culture (Freire Paul, 1972). It has its own spiritual dimensions and known as Land of Saints. Saints of that time helped the cultural awakening of the region along with their spiritual contribution. Monuments such as Ajanta, Ellora and Elephanta caves, Gateway of India and architectural structures like Viharas and Chaityas have attracted people from all over the world. Besides the wonderful monuments, segment mix of population and its cultural aspects makes it intra-national. State has given importance to primary education, which has resulted in consistent improvement in literacy rate. As per Census 2011 the literacy rate of the State is 82.9 per cent as against 74 per cent at national level. The State has excellent higher educational institutions in the fields of engineering, medical and management; Progress on Human Development Index is often depicted as a benchmark of a state's progress of key development indicators. But the fact is that even in progressive state from centuries the Scheduled Caste and Scheduled Tribes are till kept away from education and from socio-economic developments, knowledge and culture on religious ground. Even in independent India these groups have to face many socio-economic disabilities and quality. Social Development Indicators (SDIs) are the key statistics or quantifiable measures of social development / welfare, which indicate the "social conditions" in different communities and societies.

### **3.4 Distribution of Tribal Population (1991, 2001, 2011)**

The total population belongs to tribal groups, which differ from each other in various aspects such as language, culture and socio-economic categories. Bhils, Gonds, Mahadeo Kolis, Malhar Kolis, Warlis, Koknas, Katkaris, Thakars, Kolams, Andhs, and Pardhans etc. are the major tribes of Maharashtra (Jain, 1998). They are living in dense forests adopting old techniques, traditions, in their day to day life. They are aloof and unaware of modern trends, culture, technology, development as the government efforts at central, stat and even local level for the last 60 years of independence. A large proportion of them lives in isolated pockets and have restricted themselves to certain specific geographical areas belongs to 47 tribal groups. This

tribe's follows primitive methods of occupation, such as hunting, gathering of minor forest as produces, and therefore they are backward economically well as educationally. Geographically they are found in three regions, inhabiting the Sahyadri, Satpuda and Gondwan ranges comprising of 17 major tribal groups (Table 3.1), namely i) Sahyadri ranges- in the districts of Thane, Raigad, Nasik and Pune, there are the Mahadeo Koli, Katkari, Warli, Malhar Koli and Kokana groups. ii) Among Satpuda ranges- in the districts of Dhule, Jalgaon, Aurangabad and Amravati; there are Bhil, Pawara, Korku and Tadvi are the major groups. iii) Gondwan ranges - in the districts of Chandrapur, Gadchiroli, Bhandara, Yavatmal and Nagpur, there are the Madia, Gond, Pardhan, Halbi Otkar, and Andha are found in the Gondwan range. Table 3.2 indicates the district-wise distribution on tribal communities in Maharashtra.

**Table-3.1:** Sub-Caste Population of Scheduled Tribes in Nashik District of Maharashtra (Census, 2011).

Scheduled Tribe Name	Total Population										
	Person			Male			Female				
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total	Urban
All Schedule Tribes	1564369	1399280	165089	792547	707246	85301	771822	692034	79788		
Andh	351	124	227	194	64	130	157	60	97		
Baiga	18	4	14	11	2	9	7	2	5		
Barda	202	190	12	86	80	6	116	110	6		
Bavacha, Bamcha	10	0	10	5	0	5	5	0	5		
Bharia Bhumia, Bhuinhar Bhumia, Pando	30	18	12	16	10	6	14	8	6		
Bhattra	7	0	7	2	0	2	5	0	5		
Bhil, Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalia, Bhilala, Pawra, Vasava, Vasave	429898	396522	33376	218032	201008	17024	211866	195514	16352		
Bhunjia	83	7	76	46	3	43	37	4	33		
Binjhwar	26	0	26	17	0	17	9	0	9		
Birhul, Birhor	13	0	13	9	0	9	4	0	4		
Dhanka, Tadvi, Tetaria, Valvi	437	55	382	227	23	204	210	32	178		
Dhanwar	25	14	11	13	9	4	12	5	7		
Dhodia	56	33	23	43	29	14	13	4	9		
Dubla, Talavia, Halpati	12	4	8	6	3	3	6	1	5		
Gamit, Gamta, Gavit, Mavchi, Padvi	479	217	262	251	107	144	228	110	118		
Gond, Rajgond, Arakh, Arrakh, Agaria, Asur, Badi Maria, Bada Maria, Bhatola, Bhimma, Bhuta, Koilabhuta, Koilabhuti, Bhar, Bisonhorn Maria,	3860	773	3087	2140	448	1692	1720	325	1395		



Scheduled Tribe Name	Total Population								
	Person			Male			Female		
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban
Chota Maria, Dandami Maria, Dhuru, Dhurwa, Dhoba, Dhulia, Dorla, Gaiki, Gatta, Gaita, Gond Gowari, Hill Maria, Kandra, Kalanga, Khatola, Koitar, Koya, Khirwar, Khirwara, Kucha Maria, Kuchaki Maria, Madia, Maria, Mana, Mannewar, Moghya, Mogia, Monghya, Mudia, Muria, Nagarchi, Naikpod, Nagwanshi, Ojha, Raj, Sonjhari Jhareka, Thatia, Thotya, Wade Maria, Vade Maria									
	1804	35	1769	925	17	908	879	18	861
	56	0	56	30	0	30	26	0	26
	10861	10228	633	5486	5159	327	5375	5069	306
	85	36	49	53	21	32	32	15	17
Kawar, Kanwar, Kaur, Cherwa, Rathia, Tanwar, Chattri	50	11	39	33	7	26	17	4	13
Khairwar	1	0	1	1	0	1	0	0	0
Kharia	433999	406156	27843	219098	204340	14758	214901	201816	13085
Kokna, Kokni, Kukna	193	41	152	146	32	114	47	9	38
Kol	259	66	193	131	31	100	128	35	93
Kolam, Mannervarlu	1770	579	1191	922	306	616	848	273	575
Koli Dhor, Tokre Koli, Kolcha, Kolgha	505667	431364	74303	256689	218840	37849	248978	212524	36454
Koli Mahadev, Dongar Koli	835	425	410	453	218	235	382	207	175
Koli Malhar	130	121	9	58	53	5	72	68	4
Kondh, Khond, Kandh									

Scheduled Tribe Name	Total Population									
	Person			Male			Female			
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	
Korku, Bopchi, Mouasi, Nihal, Nahul, Bondhi, Bondeya	82	32	50	55	19	36	27	13	14	
	5	0	5	3	0	3	2	0	2	
	22	0	22	8	0	8	14	0	14	
Nagesia, Nagasia Naikda, Nayaka, Cholivala Nayaka, Kapadia Nayaka, Mota Nayaka, Nana Nayaka	494	252	242	257	127	130	237	125	112	
	837	230	607	447	120	327	390	110	280	
	160	32	128	88	18	70	72	14	58	
Pardhan, Pathari, Saroti Pardhi, Advichincher, Phans Pardhi, Phanse Pardhi, Langoli Pardhi, Bahelia, Bahellia, Chita Pardhi, Shikari, Takankar, Takia	5691	3040	2651	2887	1490	1397	2804	1550	1254	
	32	4	28	20	2	18	12	2	10	
	1	0	1	1	0	1	0	0	0	
Sawar, Sawara Thakur, Thakar, Ka Thakur, Ka Thakar, Ma Thakur, Ma Thakar	1	0	1	1	0	1	0	0	0	
	80880	73527	7353	40736	36860	3876	40144	36667	3477	
	76591	68697	7894	38775	34651	4124	37816	34046	3770	
Varli Vitolia, Kotwalia, Barodia	60	53	7	32	27	5	28	26	2	

Source: Census of India, 2011

### **3.5 Cores and Peripheries of Major Tribal Groups**

The tribal distribution and concentration is concerned which needs to understand the identification of cores and peripheries of tribal individual groups in Maharashtra. The spatial distribution of cores and peripheries of Gonds, Bhils, Mahadeo Koli, Kokna, and Varli, are the largest numbers identified in the state of Maharashtra and are as follows (Raza and Ahmed 1990; Ramotra et al. 2011), both the cores and peripheries of the tribal groups are compact. i) The periphery is compact but the core is fragmented. ii) The core and peripheries are fragmented. iii) The tribal group has a compact core but there is no periphery. The study intends to find out the cores and peripheries of major five tribal group's viz. the Bhils, Gonds, Mahadeo Kolis, Varils and Kokanas, which constitute 63.40 percent of the total tribal population of the state; these tribal groups are small and they have separate habitats started with being monolithic in their composition. In time there was an increase in the tribal population and increased pressure was exerted by transformation of the tribals into peasant communities but the hilly, arid, forested tracts remained unsuitable, and they moved towards Jhum (shifting) cultivation. With the increase in population and the increasing pressure exerted by non-tribal peasant communities on arable land, tribal communities inhabiting areas suitable for sedentary cultivation were either assimilated by non-tribal communities or were squeezed into those areas of their primeval homelands which were negative from the point of view of settled agriculture. Therefore, the proportion of the non-tribal groups in the tribal areas remained low (Raza and Ahmed, 1990).

**Table-3.2:** Distribution of Sub-Caste (groups) of Schedule Tribe in Maharashtra.

Sr. No.	Name of District	Tribal Group
1.	Ahmednagar	Bhil, Koli Mahadeo, Thakar, Koli Dhor, Tokare Koli, Pardhi
2.	Aurangabad	Bhil, Koli Mahadeo, Koli Malhar
3.	Beed	Bhil, Koli Mahadeo
4.	Bhandara	Gond, Halba
5.	Buldhana	Andh, Dhanwar, Koli Mahadeo, Pardhi
6.	Chandrapur	Gond, Halba, Pardhan, Halbi, Kawar, Kolam
7.	Dhule	Bhil, Gamit, Kokana, Koli Dhor, Dhanka, Tokre Koli, Naikada, Pardhi, Vitolia
8.	Thane	Kathodi, Katkan, Kokna, Kokani, Koli Mahadeo, Koli Malhar, Warli, Thakar, Dubla, Koli, Dhor, Tokre Koli
9.	Raigad	Kathodi, Koli, Mahadeo, Katkari
10.	Ratnagiri	Kathodi, Koli Mahadeo, Katkari, Dongar Koli
11.	Sindhudurg	Kathodi, Koli Mahadeo, Katkari, Dongar Koli
12.	Nashik	Bhil, Kokana, Koli Mahadeo, Thakar, Warli, Kathodi, Katkari
13.	Jalgaon	Bhil, Koli Dhor, Dhanka, Pardhi, Tokare Koli
14.	Pune	Koli Mahadeo, Thakar, Kathodi, Katkari, Koli Dhor, Tokare Koli
15.	Satara	Koli Mahadeo, Kathodi, Katkari
16.	Sangali	Koli Mahadeo
17.	Solapur	Koli Mahadeo, Pardhi
18.	Kolhapur	Koli Mahadeo
19.	Jalna	Bhil, Koli Mahadeo, Koli Malhar
20.	Parabhani	Andh, Koli Mahadeo
21.	Nanded	Andh, Gond, Kolam, Koli Mahadeo, Oraon, Dhangad, Pardhan
22.	Osmanabad	Koli Mahadeo, Oraon, Dhangad
23.	Latur	Koli Mahadeo, Oraon, Dhangad
24.	Akola	Andh, Dhanwar, Koli Mahadeo, Pardhi
25.	Amravati	Dhanawar, Gond, Korru, Pardhi, Nhihal
26.	Yavatmal	Andh, Dhanwar, Gond, Kolam, Pardhan, Halaba, Halabi, Kharia, Pardhi
27.	Wardha	Gond, Pardhan
28.	Nagpur	Gond, Halba
29.	Gadchiroli	Gond, Halba, Pardhan, Halbi, Kawar, Kolam
30.	Gr. Mumbai	Warli, Thakar, Dubla, Dhodia, Gond, Koli Dhor, Tokare Koli

Source: Tribal Research & Training Institute- TRTI, 1997;  
Census of India 1991, 2001, Maharashtra State series no 12, Part-II B

**Map 3.1:** Map of Maharashtra.



Map showing the name and location of all the tehsils in Maharashtra.

Source: <http://www.mapsofindia.com/maps/maharashtra/tehsil/>

**Map 3.2:** Map of Nashik District of Maharashtra.



Nashik Tehsil Map highlights the name and location of all the Talukas in Nashik, Maharashtra.

Source: <http://www.mapsofindia.com/maps/maharashtra/tehsil/nashik.html>

In Maharashtra both core and periphery of Bhils are in compact. The Bhils' compactness is due to shyness, afraid and lack of confidence character and hardly moves towards densely populated regions. The core of the Bhil tribe is confined to the district of Dhule (index values 39.43) and the periphery is extended over to the districts of Nashik, Jalgaon, Ahmednagar and Thane. They are discouraged by the non-tribal peasants. The environmental condition in this tribal territory is very harsh and retains its original area of inhabitation. The compact core of the Gond tribal group remains in the districts of Chandrapur including Gadchiroli (37.19). So far they have remained mostly illiterate and backward, and are concentrated in one region. The fragment periphery of this group is found in the districts of Nagpur (10.63), Bhandara (11.72) and Wardha (9.69). The other tribal group is Koli Mahadeo which has fragment core in Nashik (18.35) district and also the fragment periphery extended towards the district of Pune (8.56) Ahmednagar (6.95), Raigarh (6.91) and many other districts of Maharashtra, as they have been taking the benefits of reservations in the sectors of education, government services, etc. The compact core of Kokana tribe is formed in the district of Nashik as the index value is more than 50 (54.19). They are residing in the backward region of the district working as cultivators and agricultural laborers. The periphery is found in the adjoining districts of Dhule (22.59) in the north and Thane (8.84) in the south. The Varli tribe has a very strong compact core in district Thane as its index value is very high (74.03). They have been working as wage labourers in Thane, Nashik and Greater Mumbai; being unskilled they could not develop much. As stated by Pathan and Mangnale, (2005) Varli tribe's periphery is small and very scattered, lying in Nashik and Greater Mumbai. Tribals are spread rather unevenly across the districts relative terms, Dhule district shows the highest concentration, followed by Gadchiroli, Nashik, and Thane of the 35 districts, 7 have a tribal population of approximately 1% while as many as 13 (43 % of total districts) have a tribal population exceeding 10% of the total tribal population. There are 13 tribal groups have a population exceeding 100,000 (Chandana and Sidhu, 1980).

The term growth of population is used in its broadest connotation to cover change in population numbers inhabiting a territory during a specific period of time, irrespective of the fact whether the change is positive or negative. This change / growth can be measured both in terms of absolute numbers and percentages (Chandana and Sidhu, 1980).

**Table-3.3:** Scheduled Tribe Population for the Census Year 1991, 2001 and 2011.

Census Year	1991			2001			2011			
	Districts	Total	Male	Female	Total	Male	Female	Total	Male	Female
Nandurbar	NA	NA	NA	NA	859574	427858	431716	1141933	568026	573907
Dhule	1036491	520230	516261	443564	224727	218837	647315	327034	320281	
Jalgaon	313551	160781	152770	435951	224017	211934	604367	310150	294217	
Buldhana	95389	49073	46316	115156	59168	55988	124837	64153	60684	
Akola	155695	79863	75832	100088	51601	48487	100280	51359	48921	
Washim	NA	NA	NA	70987	36439	34548	80471	41403	39068	
Amravati	316448	162562	153886	356533	182217	174316	404128	205834	198294	
Wardha	166391	85277	81114	154415	79668	74747	149507	76698	72809	
Nagpur	457715	235897	221818	444441	228119	216322	437571	223566	214005	
Bhandara	309822	154746	155076	97718	49059	48659	88886	44515	44371	
Gondia	NA	NA	NA	196455	97249	99206	214253	105944	108309	
Gadchiroli	304535	152846	151689	371696	187017	184679	415306	207377	207929	
Chandrapur	349169	176625	172544	375256	190558	184698	389441	196753	192688	
Yavatmal	445840	226501	219339	473370	241500	231870	514057	260896	253161	
Nanded	275972	141591	134381	253596	129515	124081	281695	143892	137803	
Hingoli	NA	NA	NA	86898	44735	42163	111954	57674	54280	
Parbhani	111470	57246	54224	35210	17917	17293	40514	20570	19944	
Jalna	28300	14374	13926	32103	16380	15723	42263	21988	20275	
Aurangabad	83502	42870	40632	100416	51292	49124	143366	73876	69490	
Nashik	931069	470471	460598	1194271	604271	590000	1564369	792547	771822	
Thane	951205	481209	469996	1199290	600809	598481	1542451	769192	773259	

Census Year		1991			2001			2011		
Mumbai suburban	NA	NA	NA	NA	70454	37335	33119	104560	55033	49527
Mumbai	103775	56140	47635	20666	11187	9479	25093	13488	11605	
Raigarh	233953	118238	115715	269124	135880	133244	305125	153657	151468	
Pune	216336	111453	104883	261722	133835	127887	348876	179132	169744	
Ahmednagar	240141	121144	118997	303255	153590	149665	378230	191165	187065	
Bid	20515	10684	9831	24193	12553	11640	32722	16806	15916	
Latur	37527	19419	18108	47836	24789	23047	57488	29872	27616	
Osmanabad	22463	11617	10846	27857	14468	13389	36039	18569	17470	
Solapur	48352	25075	23277	68989	35711	33278	77592	39785	37807	
Satara	18342	9338	9004	21896	11218	10678	29635	15210	14425	
Ratnagiri	14847	7347	7500	20102	10410	9692	20374	10402	9972	
Sindhudurg	3893	1955	1938	4952	2515	2437	6976	3575	3401	
Kolhapur	14789	7564	7225	21387	10971	10416	30206	15478	14728	
Sangali	10784	5647	5137	17855	9176	8679	18333	9406	8927	

Source: Population census, 2011 of the state.



Table-3.4: Distribution of Population, Decadal Growth rate, Sex-ratio and Population Density 1991-2011.

Sr. No.	State / District Name	Population, 2011			Percentage decadal growth rate of population		Sex ratio (Number of Females per 1000 Males)		Population density per sq. km.	
		Persons	Males	Females	1991-2001	2001-11	2001	2011	2001	2011
	<b>Maharashtra</b>	<b>112372972</b>	<b>58361397</b>	<b>54011575</b>	<b>22.73</b>	<b>15.99</b>	<b>922</b>	<b>925</b>	<b>315</b>	<b>365</b>
1	Nandurbar	1646177	834866	811311	23.45	25.50	977	972	220	276
2	Dhule	2048781	1055669	993112	15.94	19.96	944	941	237	285
3	Jalgaon	4224442	2197835	2026607	15.53	14.71	933	922	313	359
4	Buldhana	2588039	1342152	1245887	18.35	15.93	946	928	231	268
5	Akola	1818617	936226	882391	20.58	11.60	938	942	287	321
6	Washim	1196714	621228	575486	18.32	17.23	939	926	208	244
7	Amravati	2887826	1482845	1404981	18.50	10.77	938	947	214	237
8	Wardha	1296157	665925	630232	15.87	4.80	935	946	196	205
9	Nagpur	4653171	2388558	2264613	23.74	14.39	932	948	411	470
10	Bhandara	1198810	604371	594439	11.23	5.52	981	984	278	293
11	Gondia	1322331	662524	659807	10.54	10.13	1005	996	229	253
12	Gadchiroli	1071795	542813	528982	23.29	10.46	976	975	67	74
13	Chandrapur	2194262	1120316	1073946	16.88	5.95	948	959	181	192
14	Yavatmal	2775457	1425593	1349864	18.35	12.90	942	947	181	204
15	Nanded	3356566	1732567	1623999	23.42	16.70	942	937	273	319
16	Hingoli	1178973	609386	569587	19.81	19.43	953	935	205	244
17	Parbhani	1835982	946185	889797	18.14	20.18	958	940	246	295
18	Jalna	1958483	1015116	943367	18.23	21.84	951	929	209	255
19	Aurangabad	3695928	1928156	1767772	30.83	27.33	925	917	286	365

Sr. No.	State / District Name	Population, 2011			Percentage decadal growth rate of population		Sex ratio (Number of Females per 1000 Males)		Population density per sq. km.	
		Persons	Males	Females	1991-2001	2001-11	2001	2011	2001	2011
20	Nashik	6109052	3164261	2944791	29.66	22.33	927	931	322	393
21	Thane	11054131	5879387	5174744	54.92	35.94	858	880	851	1157
22	Mumbai (Suburban)	9332481	5025165	4307316	27.99	8.01	822	857	19373	20925
23	Mumbai	3145966	1711650	1434316	5.14	-5.75	777	838	21261	20038
24	Raigarh	2635394	1348089	1287305	20.99	19.36	976	955	309	368
25	Pune	9426959	4936362	4490597	30.73	30.34	919	910	462	603
26	Ahmednagar	4543083	2348802	2194281	19.80	12.43	940	934	237	266
27	Bid	2585962	1352468	1233494	18.61	19.65	936	912	202	242
28	Latur	2455543	1276262	1179281	24.07	18.04	935	924	291	343
29	Osmanabad	1660311	864674	795637	16.47	11.69	932	920	196	219
30	Solapur	4315527	2233778	2081749	19.14	12.10	935		258	290
31	Satara	3003922	1512524	1491398	14.59	6.94	995	986	268	287
32	Ratnagiri	1612672	759703	852969	9.89	-4.96	1136	1123	207	196
33	Sindhudurg	848868	416695	432173	4.41	-2.30	1079	1037	167	163
34	Kolhapur	3874015	1983274	1890741	17.85	9.96	949	953	458	504
35	Sangli	2820575	1435972	1384603	16.93	9.18	957	964	301	329

Source: Population census 2011.

### 3.6 Concentration of Tribal Population

Distribution and concentration differ from the location and areal point of view. Distribution is known as their spatial spread of population in the region and concentration explains the actual location of the particular population in the region applying some statistical techniques (Mehmood, 1998). The study intended to find out the actual concentration of tribal population in the state. As per the 1991 to 2011 index, the concentration of tribal population in 1991, found high index value in the district of Dhule (including Nandurbar), and Chandrapur (including Gadchiroli) districts was 3.89, and followed by Nashik (2.75), Thane (2.14), Wardha (1.72), and Bhandara including Gondia (1.68). These are the tribal districts where the geographical condition was adverse and has low literacy acquisition; therefore their mobility was very low. In 2001 and 2011, the concentration index value was slightly increased by 0.37; it was because of increases in tribal population in this decade by 12.59 Lakh. But actual growth of the tribals was shown negative i. e. 9.27 in 1991 to 8.85 per cent in 2001. According to 2001 census, the high index value depicts was found in Dhule district (including Nandurbar) (4.26) and closely followed Chandrapur (including Gadchiroli) by 2.78 index value. Adjoining district losing their concentration, it was good sign, because of the tribal sub plans has shown the impact on them as the dispersion was taking place and spreading over other areas in the state as well as in the country as a whole. This could be comprehended from their declining location index value.

**Table-3.5:** Percentage of Decadal Variation in Population of State of Maharashtra 1991-2011.

Sr. No.	District	% of Decadal Growth		Sr. No.	District	% of Decadal Growth	
		1991-2001	2001-2011			1991-2001	2001-2011
	<b>Maharashtra</b>	+22.73	+15.99				
1.	Nandurbar	+23.45	+25.50	19.	Aurangabad	+13.83	+27.33
2.	Dhule	+15.94	+19.96	20.	Nashik	+29.66	+22.33
3.	Jalgaon	+15.53	+14.71	21.	Thane	+54.92	+35.94
4.	Buldhana	+18.35	+15.93	22.	Mumbai-Suburban	+27.99	+8.01
5.	Akola	+20.58	+11.60	23.	Mumbai	+5.14	+5.75
6.	Washim	+18.32	+17.23	24.	Raigad	+20.99	+19.36
7.	Amravati	+18.50	+10.77	25.	Pune	+30.73	+30.34
8.	Wardha	+15.87	+4.80	26.	Ahmednagar	+19.80	+12.43
9.	Nagpur	+23.74	+14.39	27.	Beed	+18.61	+19.65
10.	Bhandara	+11.23	+5.52	28.	Latur	+24.07	+18.04
11.	Gondia	+10.54	+10.13	29.	Osmanabad	+16.47	+11.69
12.	Gadchiroli	+23.29	+10.46	30.	Solapur	+19.14	+12.10
13.	Chandrapur	+16.88	+5.95	31.	Satara	+14.59	+6.94
14.	Yavatmal	+18.35	+12.90	32.	Ratnagiri	+9.89	-4.96
15.	Nanded	+23.42	+16.70	33.	Sindhudurg	+4.41	-3.30
16.	Hingoli	+19.81	+19.43	34.	Kolhapur	+17.85	+9.96
17.	Parbhani	+18.14	+20.18	35.	Sangali	+16.93	+9.18
18.	Jalana	+18.23	+21.84				

Source: Population census, 2011 of the state.

The growth rate of population expressed as percentage or decrease in population over previous census and hence this is generally called as decadal growth rate of population. The growth rate in other district varies between 10 to 20 percent. All the 35 districts of Maharashtra are categorized into six groups according to the level of their growth rates. There were 1, 05, 10,213 reported as scheduled tribe of

which 53, 15,025 were males and 51, 95,188 were females showing an addition of 19, 32,937 during 2001-2011. The growth rate for Scheduled tribe population during the year 2001 to 2011 stand to be 22.5 % and their population in total population is 9.4 % against 8.9 % in 2001. As district level Nandurbar has the highest proportion of Scheduled Tribe population with 69.3 % followed by Gadchiroli (38.7 %), Dhule (31.6 %) and Nashik is 25.6 %. With a population of 85.77 lakhs, the Scheduled Tribes accounted for 8.9 and 9.4 per cent of the population of Maharashtra (Census, 2001, 2011). This population has been categorized for development purposes (i) tribal people living in Scheduled areas and adjoining tribal concentrated areas; (ii) small pockets of concentration outside the sub plan areas; (iii) dispersed tribal groups, and (iv) primitive tribal groups. Development efforts are been undertaken mainly through 15 Integrated Tribal Development Projects (ITDP) and 35 Modified Area Development Approach (MADA). Despite these efforts, tribals continue to be set with high incidence of poverty, illiteracy, poor health and minimal/ unhygienic sanitation facilities. Their political participation and relationship with Panchayat Raj Institutions (PRIs) are rather weaker, further deepening their 'exclusion'. As a consequence, special attention needs to be accorded to them like non-tribals. Some adjustments may have to be made in the design of the delivery systems so as to ensure that project benefits reach them. Thus, in accordance with the Bank policy on indigenous peoples outlined in its Operational Directive (OD) 4.202, the proposed project has developed a Tribal Development Plan (TDP) to ensure that they participate in the project based on an informed decision making and that they derive full benefits from the project. These pockets are identified as core tribal pockets and it needs further investigation for their development especially for education, health, malnutrition and economic through employment. It is felt that they need protection from exploitation by money lenders, and forest contractors. The central and southern parts of the state are almost of very low proportion of tribal population.

**Table-3.6:** Classification of Growth Rate in Maharashtra.**Classification of districts according to growth rate**

High growth rate Above 25 percent		Medium High growth rate 20 to 25 percent		Medium growth rate 15 to 20 percent	
District	Growth rate	District	Growth rate	District	Growth rate
Thane	+ 35.94	Nashik	+ 22.33	Dhule	+ 19.96
Pune	+ 30.34	Jalna	+ 21.84	Bid	+ 19.65
Aurangabad	+ 27.33	Parbhani	+ 20.18	Hingoli	+ 19.43
Nandurbar	+ 25.50			Raigarh	+ 19.36
				Latur	+ 18.04
				Washim	+ 17.23
				Nanded	+ 16.70
Medium low growth rate 10 to 15 percent		Low growth rate 0 to 10 percent		Negative growth rate less than 0	
District	Growth rate	Source: Population census of the state District	Growth rate	District	Growth rate
Jalgaon	+ 14.71	Kolhapur	+ 9.96	Sindhudurg	- 2.30
Nagpur	+ 14.39	Sangli	+ 9.18	Ratnagiri	- 4.96
Yavatmal	+ 12.90	Mumbai (Suburban)	+ 8.01	Mumbai	- 5.75
Ahmadnagar	+ 12.43	Satara	+ 6.94		
Solapur	+ 12.10	Chandrapur	+ 5.95		
Osmanabad	+ 11.69	Bhandara	+ 5.52		
Akola	+ 11.60	Wardha	+ 4.80		
Amravati	+ 10.77				
Gadchiroli	+ 10.46				
Gondiya	+ 10.13				

Source: Census of India, 2001 and 2011.

**3.7 Distribution Pattern**

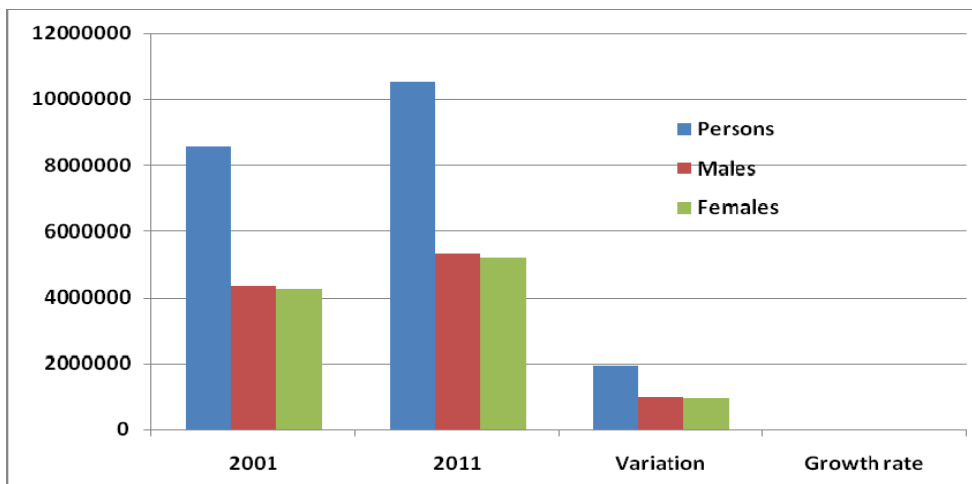
The Scheduled Caste and Scheduled Tribe population constitute the most downtrodden communities in India. The Indian tribes display a very high degree of ethnic diversity both in their racial composition and dialectal and linguistic affinity. Maharashtra is one of the prime state has 8.85 million (Census 2011) persons categorized as Scheduled Tribe (ST) which constitute about 9.4 % of the total population of the State (Table-3.5). Maharashtra ranks second in the country (next only to Madhya Pradesh) and accounts for 11% of the total tribal population in the

country. The tribal population, which is the main focus of the present study, constitutes 9.4 per cent in the country as whole in 2011. As per the 1991, 2001 and 2011 census, the proportion of tribal population in the state of Maharashtra was 9.27 percent, which has declined to 8.85 per cent in 2001 and then increased in 2011. Table 3.8 very categorically reveals that there are as many as 17 districts out of 35 in the state where the proportion of this segment was below the average proportion of the state (9.27%) and in the remaining 18 districts; the proportion is higher than this state average. It indicates that the distribution is very much uneven and mainly concentrated in NE & NW parts of the state. It is found that there are as many as 5 districts viz., Sindhudurg, Sangali, Kolhapur, Satara and Ratnagiri, where the proportion is less than 1 per cent, which is almost negligible in the state as a whole. It ranged from a minimum of 0.47 per cent in Sindhudurg to a maximum of 40.88 percent in Dhule district. These wide ranges show an acute disparity in their spatial distribution in the state. It is further found that the region with very low proportion of population is confined to the southern part of the state. It is also found (Table 3.3 and 3.4) the low proportion of tribal population was observed in 8 districts (Greater Mumbai, Beed, Solapur, Osmanabad, Jalana, Latur Aurangabad, and Pune) i.e. less than 5 per cent tribal population. There are as many as five districts (Buldhana Parbhani, Akola, and Ahmednagar and Jalgaon) with 5 per cent to 10 per cent tribal population. The districts with higher proportion of tribal population are five, viz. Nanded, Raigarh, Nagpur, Amravati and Bhandara, where the proportion ranged between more than 10 & 15 per cent. The tribes in Wardha, Thane and Chandrapur are highly concentrated, ranging from 15 to 20 per cent, and for instance, in Yavatmal (21.18%) Gadchiroli (38.10%) and Dhule (40.88%) the proportion was high. The Figure 2.2 and 2.3 very clearly shows that, they are confined to northeast and northwest parts of the state. The entire central part of state is with 1 to 10 per cent and southern part is almost having negligible tribal population.

**Table-3.7:** Population of Scheduled Tribes and Growth Rate in Maharashtra.

Population	Census		Variation	Growth Rate
	2001	2011		
Persons	8577276	10510213	1932937	22.5
Males	4347754	5315025	967271	22.2
Females	4229522	5195188	965666	22.8

Source: Census of India, 2001 and 2011.

**Fig.-3.1:** Population of Scheduled Tribes in Maharashtra.

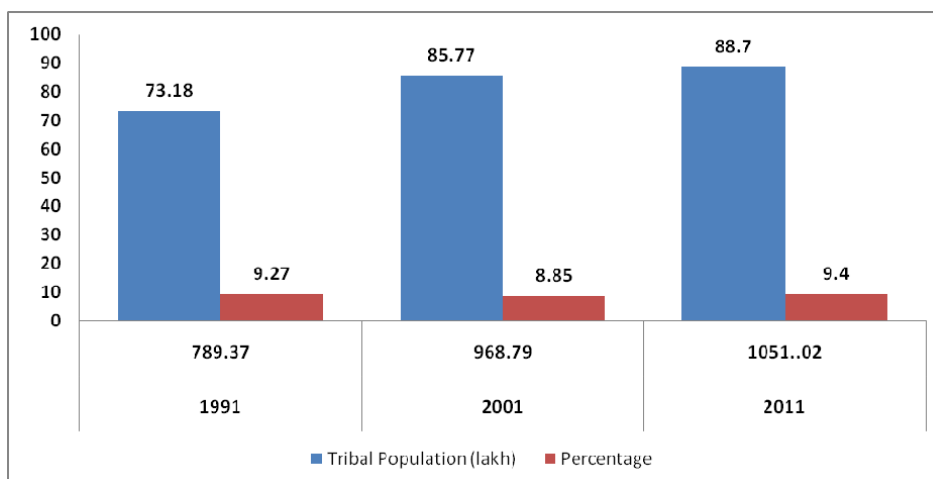
Source: Census of India, 2001 and 2011.

**Table-3.8:** Percentage of Scheduled Tribes Population in Maharashtra.

Census Year	Total Population (lakh)	Tribal Population (lakh)	Percentage
1991	789.37	73.18	9.27
2001	968.79	85.77	8.85
2011	1051.02	88.70	9.4

Source: Census of India, 1991, 2001 and 2011.



**Fig-3.2:** Percentage of Scheduled Tribes Population in Maharashtra.

Source: Census of India, 1991, 2001 and 2011.

### 3.8 Change in Distribution of Tribes

The proportion of tribal population from 1991 to 2001 has slashed down from 9.27 to 8.85 per cent in the state. This declination is attributed to detribalization of communities, under enumeration of tribal population in 2001 and checking of tribal & caste certificates, and debarred some communities from tribals to Special Backward Caste (SBC). But as per the census 2011 the tribal population has been shown the increasing number i.e. 9.4 per cent. In 2001 the 35 districts of the state were divided in to different categories for showing the distribution in the state.

#### 3.8.1 Very Low

The proportion of tribal population in the state ranges from a minimum of 0.57 per cent in Sindhudurg districts to the maximum of 38.31 per cent in Gadchiroli district. There were 5 districts, viz., Sindhudurg (0.46%), Kolhapur (0.47%), Sangali (0.66%), Satara (0.76%) and Ratnagiri (0.76%) where the tribals were almost negligible and in each of these districts the proportion was less than one per cent to total population. In these districts the education and overall health facilities and abundant employment opportunities were available, due to heavy Industrializations and agricultural development, so far the migration were also high especially reservation quota was more for ST candidates. So the growth of ST population was

ever increasing in these districts, but numerically proportion of distribution of tribal population was very low.

### **3.8.2 Low**

In this low category of tribal population the proportion ranged from 1 to 5 per cent. It incorporates 9 districts, for instance, Mumbai and Suburban (1.12%), Beed (1.17%), Solapur (1.79%), Osmanabad (1.82%), Jalana (1.98%), Aurangabad (2.25%), Latur (3.45%), Pune (3.61%), and Buldhana (4.85%). It means that almost south-central part of the Maharashtra having less than 5 per cent tribal population in each of the 9 districts. All these 9 districts were spread over southern and extended to central part including the major Marathwada region, excluding Mumbai and suburban district.

### **3.8.3 Medium**

In the medium category of 5 – 10 per cent, there were as many as 4 districts with tribal population. These districts are Parbhani (5.15%), Akola including Washim (6.45%), Ahmednagar (7.51%), and Jalgaon (8.80%). In these districts tribals have made their fast relations among themselves, to support the socio-cultural and economic development in the peripheral region

### **3.8.4 High**

In this high category there were 7 districts has 10 to 15 per cent tribal population and these districts were confined to northeast and western parts of the state. The district Nanded (10.91%) and Raigad (11.81%) districts; whereas, Nagpur (12.19%), Amravati in Vidarbha region (12.46%), and Bhandara including Gondia (12.58%), Wardha (13.66%), and Thane (14.75%). These districts close to the core tribal pockets, where they were known as peripheries districts of the tribal population in the state (Ramotra, et al., 2011).

### **3.8.5 Very High**

Very high distribution of tribal population is found in the 5 districts viz. Chandrapur (18.12%), Yavatmal (19.26%), having above 18 per cent tribal population and in the remaining Nashik (23.92%) Gadchiroli (38.31%), and Dhule including Nandurbar (43.16%) district the proportion was very high i.e. above 23 per cent. So,

the distribution was very uneven. In this case also, there were two main regions of high concentration of tribal population.

### **3.9 Growth Rate of Tribal Population (1991 – 2011)**

The term growth of population is used in its broadest connotation to cover change in population numbers inhabiting a territory during a specific period of time, irrespective of the fact whether the change is positive or negative. This change / growth can be measured both in terms of absolute numbers and percentages (Chandana and Sidhu, 1980). The growth of tribal population in Maharashtra during 1991 was 26.79% which has been drastically declined to 17.20% in 1991-01. It shows that the growth of the tribal population slashed down due to the shift of some communities to other backward castes i.e. SBC (Special backward caste) and some are debarred, because of fake possession of documents during 1981–1991. The growth of the tribal population is presented in table 3.5. The districts where more than 40% tribal population declined are Ratnagiri and Sindhudurg (-40.97) Kolhapur (-45.85%) and Sangali (-30.58) and on the contrary in the next decade 1991-2001 the same districts has shown high growth rate of tribal population that increased to 33.69%, 27.20%, 44.61%, and 65.57% in 1991-01 respectively.

The major tribal concentration was high and the growth remained normal, the district viz. Wardha (-7.20%), Nagpur (- 2.90%), and Bhandara (-5.05%), growth shows negative, it is because of these districts are adjoins to the Chhattisgarh state of India, where tribals are seasonally migrated for collecting Tendu leaves for bidi industries, therefore at the time of census processes mighty be these seasonal migration take place.

The growth of tribal population between 1991 and 2001 in the state of Maharashtra was is 22.5 per cent, which has come down from 26.79 per cent in 2011. The growth of tribal population in 5 districts viz., Mumbai (including Mumbai suburban), Nanded, Wardha, Bhandara, including Gondia, were categorically negative. It means that the tribal populations from these districts has migrated to other areas of the state and it possible, as mentioned earlier, some of the tribal communities have been denotified, and some of them shifted to special backward caste (SBC) or some of them have been debarred due to the possession of fake certificates for tribal identity during 1991- 2001 and 2011. On the other hand, the growth of this

community where it was positive, it ranged from a minimum of 6.17 per cent in Yavatmal to a maximum of 65.57 per cent in Sangali district. The low growth of tribal population is recorded in about 9 districts, which are mostly confined to the north eastern, central and western parts of the state, however, the 6 districts forming a major region of a tribal growth ranging between 5 and 20 per cent. In the medium category, there are as many as 13 districts ranging with growth rate of 20 to 44 per cent more than 43 per cent of the districts fall in this category and they are mostly confined to north western and western part and one in the north eastern part of the state. These districts are Nashik, Aurangabad, Buldhana, Gadchiroli, Pune, Osmanabad, Dhule (including Nandurbar), Thane, Ahmednagar, Sindhudurg, Latur, Ratnagiri and Jalgaon. It is very astonishing to note that the growth in the remaining 3 districts is high and very high, which is much higher than the average growth rate for the state as whole (22.5 per cent). The Solapur (42.68 per cent) and Kolhapur (44.61 per cent) are recorded higher growth while the district Sangali identified with highest growth (65.57 per cent) rate. These 3 districts are such districts where the proportion of tribals is very low in the state and even the migrations of few tribals.

It means the decadal growth of tribal population from 1991 to 2001 decade was slashed down because of exclusion of some tribal people possessing fake certificates, while the population growth has been increased during 2001 to 2011 in the state. It is also found that between 1991 and 2001 the growth rate was negative; and concluded that, very high proportion of tribal population in the north eastern and northwestern parts of the state. It means that the massive out migration has taken place to neighboring districts in search of job opportunities and education. The growth rate was declined from 26.79 per cent between 1981 and 1991 to 17.20 per cent between 1991 and 2001 and again it has increased by 22.5 per cent but it is lower than the 26.79 per cent. It is due to the fact that some tribal communities have been detribalized, some of them have been debarred and some of them shifted to special backward category. The study intends that the tribals are almost founds in geographically backward parts of the state for instance in the northwestern part and north-eastern parts of the state were comparatively less developed, where on an average 25 per cent tribal population were concentrated, in which Nashik district is coming.

**Table-3.9:** Percentage in Growth of Tribal Population in Maharashtra, 1991 – 2011.

Sr. No.	Year	Population		Growth of Tribals (%)
		Total	Tribal %	
1	1991	789.37	73.18	9.27
2	2001	968.87	85.77	8.85
3	2011	1051.02	88.70	9.4

Source: Census of India, 1991, 2001 and 2011.

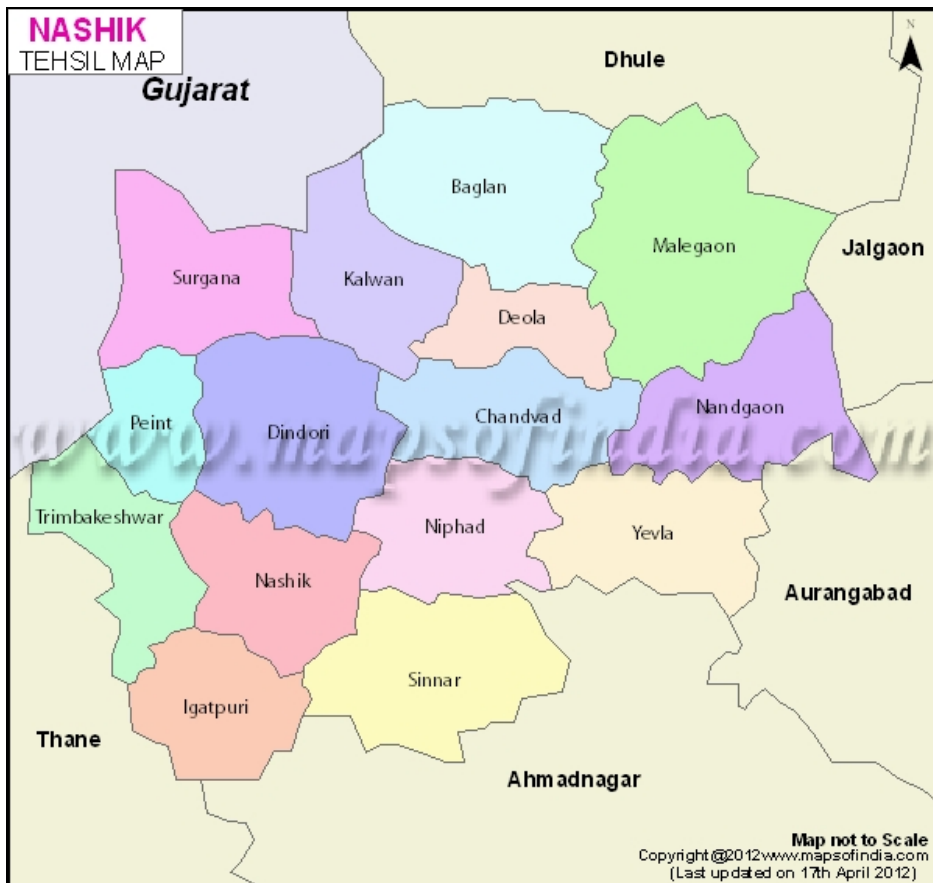
### 3.10 Profile of Nashik District

The objective of this chapter is to provide logical backdrop for the matter presented in the remaining chapters. Nashik district has been selected as an empirical area for this study. Therefore, a profile of the Nashik district is presented in this chapter, along with some of the salient features. Besides, the brief profiles of the sampled of socio economic status of the scheduled tribes, from where the researcher has collected the empirical data about the status of scheduled tribes have been also presented. The first is about the profile of the Nashik district which covers description of its Location; Administrative Setup; Historical Background in brief; demographic Features; and over all the socio-economic status of the scheduled tribes of the district.

#### 3.10.1 Location

The Nashik district lies in between 19° 35' and 20° 52' North Latitude and 73° 16' and 74° 56' east longitude, with an area of 15,582'0 km.2 (6,015 sq. miles). This district was formed in the year 1869 with the city of Nashik as its district headquarters. There are fifteen talukas (Tehsils) of the district includes viz. Nashik, Sinner, Trimbakeshwar, Peth, Kalwan, Surgana, Igatpuri, Yeola, Nandgaon, Chandwad, Dindori, Devla, Baglan (Satana), Malegaon, and Niphad. As the gazetteer notes Nashik is known as Mini Maharashtra, because the climate and soil conditions of Surgana, Peth and Igatpuri.

**Map.3.3:** Tehsils or Talukas of Nashik District, Maharashtra.



Nashik Tehsil Map highlights the name and location of all the Talukas in Nashik, Maharashtra.

Source: <http://www.mapsofindia.com/maps/maharashtra/tehsil/nashik.html>

-resembles with Konkan, Niphad, Sinnar, Dindori, Baglan blocks are like Western Maharashtra and Yeola, Nandgaon & Chandwad blocks are like Vidarbha Region. Administratively, the district is divided into fifteen talukas, which are grouped into four sub-divisions.

### 3.10.2 Administrative Set-up

#### 3.10.2.1 Sub-division of Nashik

- i) Dindori, Igatpuri, Nashik, Nashik Road, Peint, Trimbakeshwar
- ii) Malegaon sub-division: Chandwad, Malegaon, Nandgaon
- iii) Niphad sub-division: Niphad, Sinnar, Yeola

iv) Kalwan sub-division, Deola, Kalwan, Baglan (Satana), Surgana

There are other rivers also apart from Godavari originating in Nashik includes Girna, Darna, Mosam, Aram, Vaitarna, Manyad and Kadwa.

### **3.10.2.2 Historical Background of District**

Nasik has a long historical background right from the ancient age. The excavations at such places as Nasik, Jorve and Nevasa in the Deccan take back its history from the Early Bronze Age, which is surmised by archaeologists to be from 1500-1000 B.C. to 500 B.C. From ancient period Nashik has been known with the different names like Padmadnagar, Trikantak and Janasthan. Later on in Mughal Rule it was renamed as Gulshanabad. It has been believed that the name of Nasik district has its origin from the story of Ramayana. Laxmana severed the nose (Nasika, a Sanskrit word) of Ravana's sister Shurpanakha who insisted to marry Laxmana; the name 'Nasik' thus was originated. Nasik has been a famous holy pilgrimage centre known for both Rama (Nashik) and Shiva (Trimbakeshwar). Nasik went through rules of different dynasties. During Maratha regime Nasik district occupied a key position. Later on Nasik District was liberated from Muslim rule by Marathas and came under British rule in 1818. At that time, the present territory of Nasik District was partly distributed in Khandesh belt and Ahmednagar. During the British rule Nashik region witnessed some rebelary insurgencies against the British rule. Bhagoji Naik's rebellion 1857, were few of those rebelary actions. The roots of Nationalist movement in India were also sown in and around Nashik. Early in 1899 a secret society known as Rashtra-Bhakta-Samuha (a body of devoted patriots) was started by Savarkar, Mhaskar and Page (Nashik District Gazetteer). Many patriots sacrificed their lives for the Nationalist appeal. Due to murder of Mr. Jackson, Anant Laxman Kanhere and other nationalists were hanged by the British. During the British rule Nashik was also known for the movements of socio-cultural transformation for example; Kalaram Mandir Satyagraha led by Dr. Babasaheb Ambedkar, Bhoomi Mukti Andolan by Dadasaheb Gaikwad, the making of Dabhadi Prabandha—a Manifesto of Shetkari Kamgar Paksha (Party of Peasants and workers). In Post Independence period Nashik developed as one of the leading districts of Maharashtra. Development in agriculture and industry boosted its socio-economic development. Now Nashik is the 4<sup>th</sup> biggest district of Maharashtra in terms of Gross District Domestic Product. Nashik city, which serves as the district headquarters is the fourth largest city and third most

industrialized city in Maharashtra. Nashik district is situated partly in the Tapi basin and partly in the upper Godavari basin. It is one of the four places in India where Kumbh Mela is conducted on a rotational basis. It has an area of 15,530 square kilometers. Godavari River – known as Ganges of the South originates from Trimbakeshwar in Nashik. It is bounded by Dhule district to the north, Jalgaon district to the east, Aurangabad district to the southeast, Ahmednagar district to the south, Thane district to the southwest, and the state of Gujarat to the west and the northwest. There are 1,923 villages in the district and it is sub-divided into 15 taluka. Recently two talukas are created in the District making the total talukas to 15. Out of 15 blocks in the District, as many as 8 blocks viz. Surgana, Peth, Igatpuri, Kalwan, Baglan, Dindori; Trimbakeshwar & Nashik are tribal blocks. The district also identified as tribal by the State Government. Many important rivers of Maharashtra originate in the district. Godavari which is popularly known as Ganga of South India originates at holy place Trimbakeshwar. Another major river is Girna. Other rivers are Darna, Mosam, Aram, Vaitarna, Manyad and Kadwa. Majority of the population though still (57 per cent) lives in rural areas. Cultivators and Agricultural labourers together are a major class of the workers in the district, as of Census 2001 and 2011 the employing labour force status is 62.4 per cent of the district followed by other workers are 35.4 and household industry at 2.2 %.

### **3.10.2.3 Demographic Features of the District**

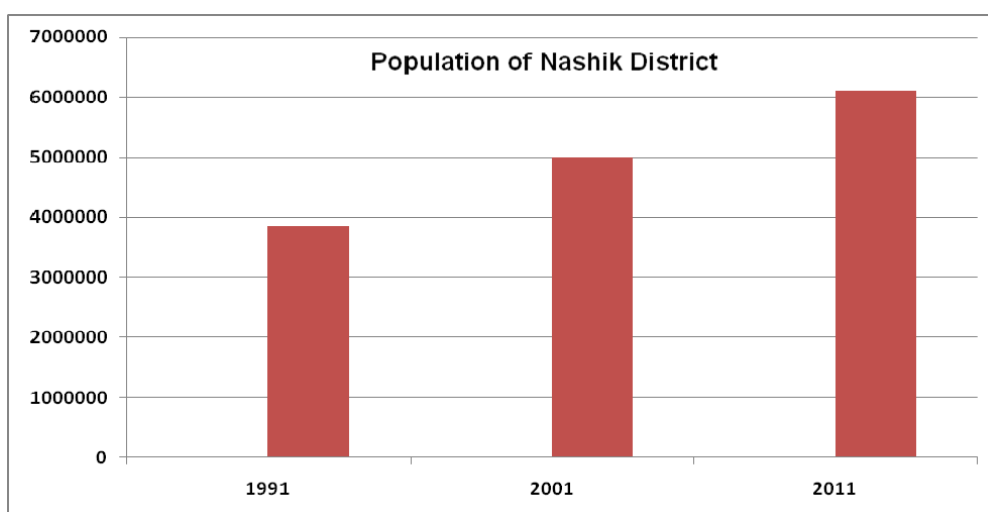
Nashik is amongst the largest districts of Maharashtra State in terms of population as well. The population of the district has almost doubled between 1991, 2001 and 2011. As per Census 2011, Nashik district has a population of 61.1 lakh persons comprising 54 per cent of the State population; while 57 per cent of the population in the district is in working-age group (age of 15 to 59 years), about 44 per cent is actually working which is the work participation rate. The Nashik district literacy rate is 80.96 per cent, which is marginally lower than the State average of 82.91 per cent but higher than the All-India average of 74 per cent. Male literacy at 88.03 per cent is much higher than female literacy rate at 73.43 per cent as of 2008-09. Nashik district has the 15,530 square kilometers of areas in which 393 people per sq. km. shows that density in 2011, while 322 people per sq. km. density in 2001.



**Table-3.10:** Overall Population in Nashik District of Maharashtra.

Sr. No.	Census Year	District Population
1.	1991	3851352
2.	2001	4993796
3.	2011	6109052

Source: Census of India, 1991, 2001 and 2011.

**Fig. 3.3:** Overall Population in Nashik District of Maharashtra.

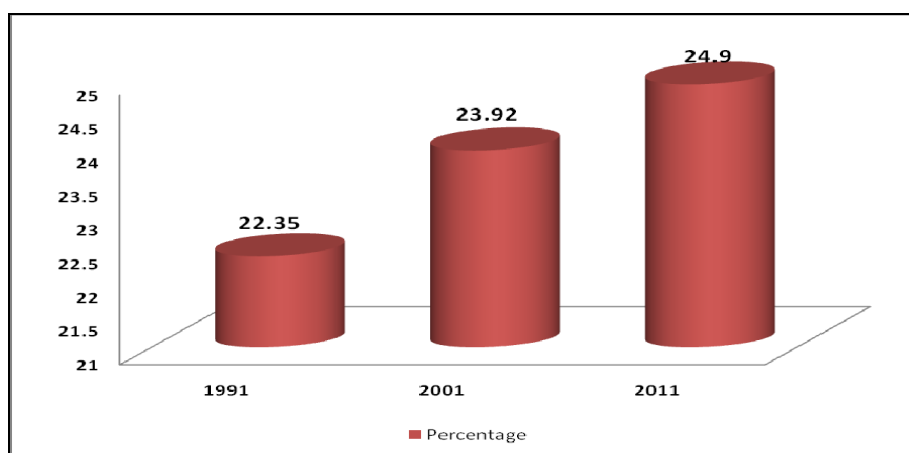
Source: Census of India, 1991, 2001 and 2011.

As per the 2001 census record, the number of households in Nashik district was 9, 15,137 and the per head household size in Nashik district was 5. (See-Basic Data Sheet, District Nashik (20), Maharashtra (27), Census of India 2001.) Male population of Nashik district was 2,590,912 as against female population 2,402,884. While the tribal population represents 10, 80,340 (22.35 %); 11, 94,271 (23.92%) and 15, 64,369 (24.90%) during the 1991, 2001 and 2011 of Census years (Table 3.10 and 3.11).

**Table-3.11:** Tribal Population in Nashik District of Maharashtra.

Census Year	Population in Number	Percentage
1991	10,80,340	22.35
2001	11,94,271	23.92
2011	15,64,369	24.90

Source: Basic Data Sheet, District Nashik (20), Maharashtra (27); Census of India, 1991, 2001 and 2011.

**Fig. 3.4:** Percentage of Tribal Population in Nashik District (Census Year 1991, 2001 and 2011).

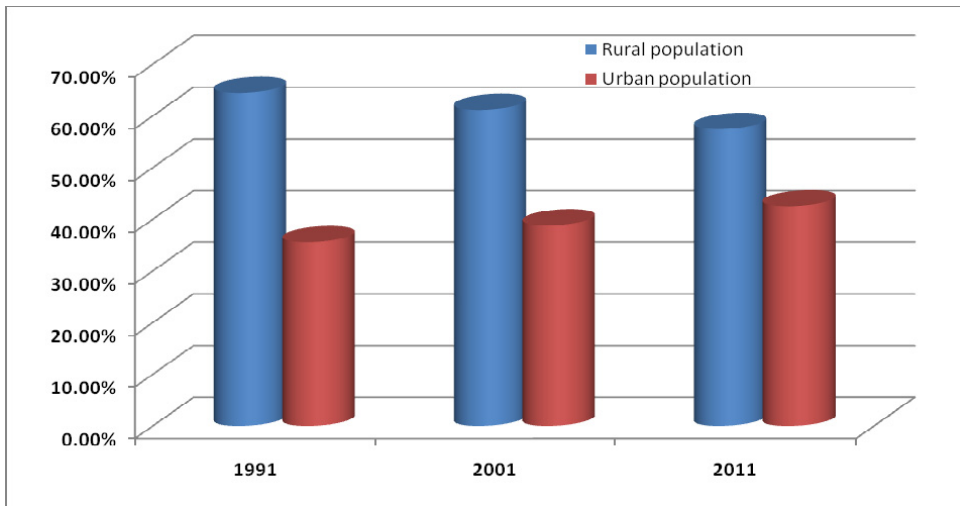
Source: Census of India, 1991, 2001 and 2011.

The demographic distribution of the population in urban belt has increased drastically since last few decades. Out of total population 35.55 percent for 1991, 38.83 percent for 2001 and 42.53 percent was for 2011 census, lives in urban regions of district. Total 2,597,373 people lives in urban areas of which males were 1,352,474 and females were 1,244,899 (table 3.12).

**Table-3.12:** Percentage of Rural-Urban Population Distribution in Nashik District (Census Year 1991, 2001 and 2011).

Census Year	Rural population	Urban population
1991	64.45%	35.55%
2001	61.17%	38.83%
2011	57.47%	42.53 %

Source: Census of India-Maharashtra 1991, 2001 and 2011.

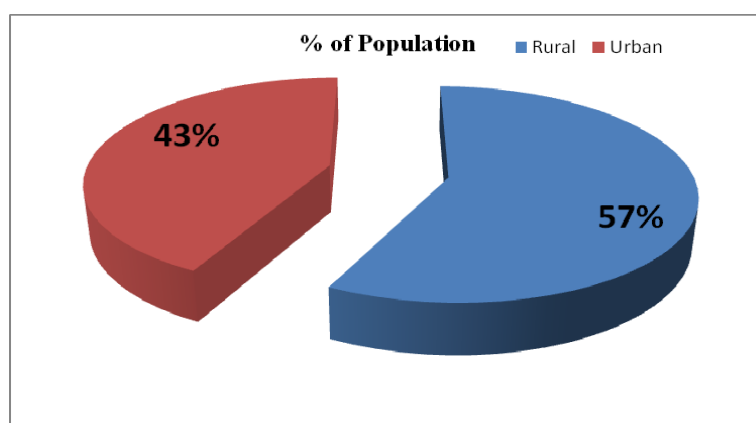
**Fig. 3.5:** Percentage of Rural-Urban Population in Nashik District of Maharashtra.

Source: Census of India-Maharashtra 1991, 2001 and 2011.

**Table-3.13:** Demographic Status and Percentage of Rural-Urban Population in Nashik District of Maharashtra.

Sr. No.	Description	Rural	Urban
1.	Population (%)	57.47 %	42.53 %
2.	Total Population	3,509,814	2,597,373
3.	Male Population	1,804,712	1,352,474
4.	Female Population	1,705,102	1,244,899
5.	Sex Ratio	945	920
6.	Child Sex Ratio (0-6)	890	890
7.	Child Population (0-6)	496,060	331,875
8.	Male Child(0-6)	262,482	175,568
9.	Female Child(0-6)	233,578	156,307
10.	Child Percentage (0-6)	14.13 %	12.78 %
11.	Male Child Percentage	14.54 %	12.98 %
12.	Female Child Percentage	13.70 %	12.56 %
13.	Literates	2,326,432	2,018,934
14.	Male Literates	1,306,464	1,091,074
15.	Female Literates	1,019,968	927,860
16.	Average Literacy	77.19 %	89.12 %
17.	Male Literacy	84.71 %	92.71 %
18.	Female Literacy	69.31 %	85.23 %

Source: Census of India-Maharashtra 1991, 2001 and 2011.

**Fig.-3.6:** Percentage of Rural-Urban Population with Demographic Status in Nashik District of Maharashtra.

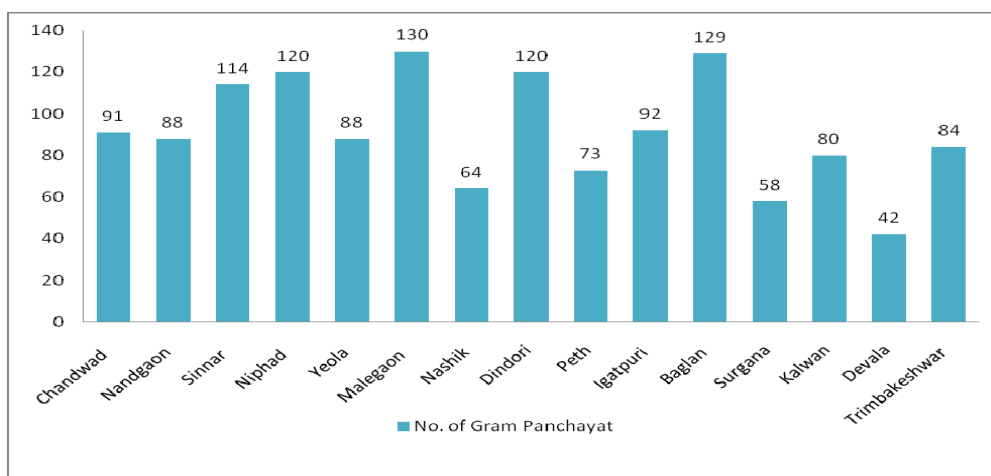
Source: Census of India-Maharashtra 1991, 2001 and 2011

The percentage of rural population of Nashik districts constitutes 64.45 %; 61.17%; 57.47 % as per the record of census 1991, 2001 and 2011. This population was of the total population; out of this, 24% were tribal and 8.5% were dalits. The total population 3,509,814 (57.47 %) are living in rural areas of which males and females were 1,804,712 and 1,705,102 respectively (table 3.13).

**Table-3.14:** Number and Population of Gram Panchayats from 15 Talukas in Nashik District of Maharashtra.

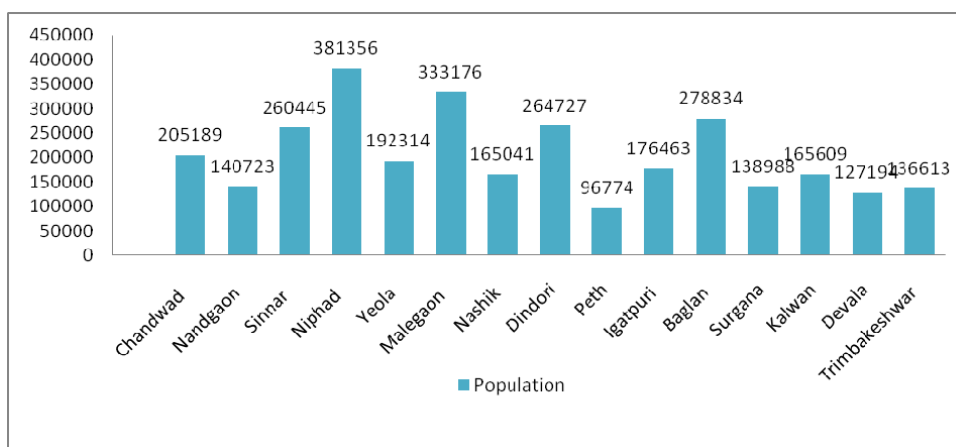
Sr. No	Name of the Taluka/Group	No. of G.P.	Population 2001	Total SC/ ST Population
1.	Chandwad	91	205189	55828
2.	Nandgaon	88	140723	34033
3.	Sinnar	114	260445	51501
4.	Niphad	120	381356	111228
5.	Yeola	88	192314	39131
6.	Malegaon	130	333176	83273
7.	Nashik	64	165041	71353
8.	Dindori	120	264727	155220
9.	Peth	73	96774	90722
10.	Igatpuri	92	176463	94045
11.	Baglan	129	278834	119569
12.	Surgana	58	138988	135012
13.	Kalwan	80	165609	114758
14.	Devala	42	127194	32449
15.	Trimbakeshwar	84	136613	109921
	<b>Total</b>	<b>1373</b>	<b>3053446</b>	<b>1298043</b>

Source: DRDA, Nashik, SGRY funds and Action Report 2007-08.

**Fig.3.7:** Number of Gram Panchayats from 15 Talukas in Nashik District of Maharashtra.

Source: DRDA, Nashik, SGRY funds and Action Report 2007-08.

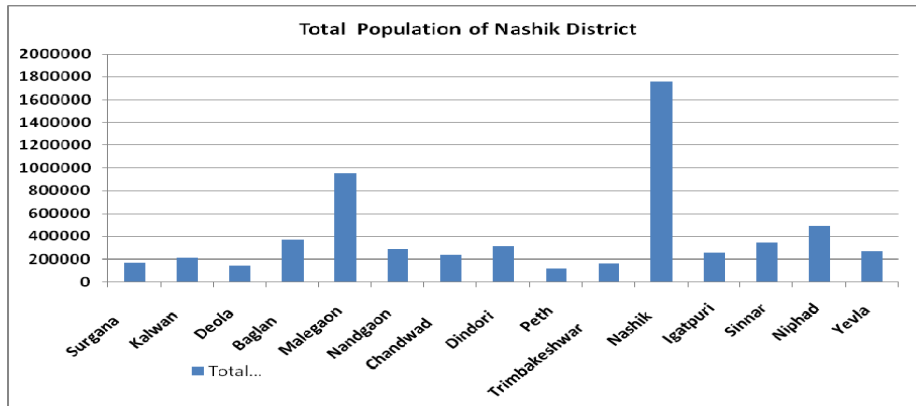
This district has 15 tehshils to implement the schemes and extend the facilities to the people. And each tahshils has the network of grampanchayat. Malegaon tahshil (130) has the highest number of gram panchyat followed by Baglan (129), Dindolri (120), Niphad (120), Sinnar (114), Igatpuri (92), Chandwad (91), Nandgaon (88), Yeola (88), Trimbakeshwar (84), Kalwan (80), Peth (73), Nashik (64), Surgana (58) and Deola (42). As per the population wise Niphad (381358) has the highest population followed by Malegaon (333176), Baglan (278834), Dindori (264727), Sinner (260445) and lowest is Peth (96775).

**Fig. 3.8.:** Population in Gram Panchayats from 15 Talukas in Nashik District of Maharashtra.

Source: DRDA, Nashik, SGRY funds and Action Report 2007-08.

As per population census, Niphad (381356) tehsil has the highest population followed by Malegaon (333176), Baglan (278834), Dindori (264727), Sinner (260445), Chandwad (205189), Yeola (192314), and Igatpuri (176463); whereas Peth tehsil (96774) has lowest population as compared to the other Tehsils.

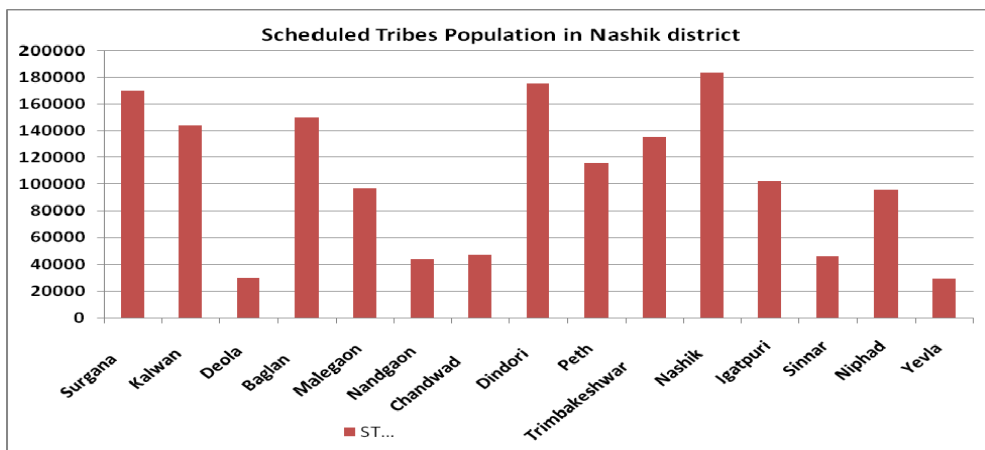
**Fig. 3.9:** Total Population from 15 Talukas in Nashik District of Maharashtra.



Source: Census Abstract 2011; DRDA, Nashik, SGRY funds and Action Report 2007-08.

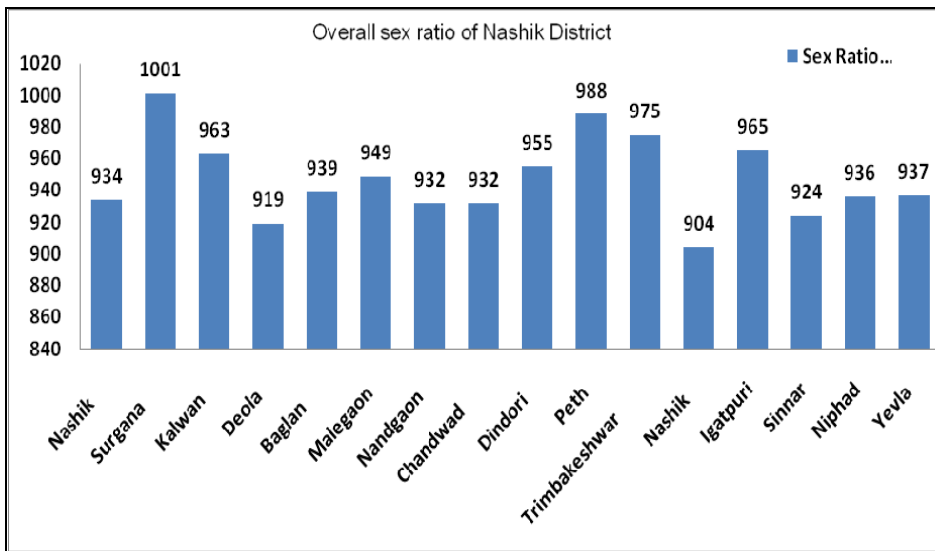
Nashik city, most part of the Nashik taluka, most part of the Niphad taluka, some part of Sinnar, Chandwad and Dindori can be seen to constitute the developed areas of Nashik district. Nashik city, some part of Sinnar, Igatpuri and to some extent Malegaon is developed because it was industrially advanced. The development of Niphad, some parts of Kalwan, Chandwad, Dindori, Baglan (Satana) is based on agriculture, agro industries and cooperatives. Nasik city has been a famous religious, cultural center of Maharashtra.

**Fig.3.10:** Scheduled Tribe Population from 15 Talukas in Nashik District of Maharashtra.



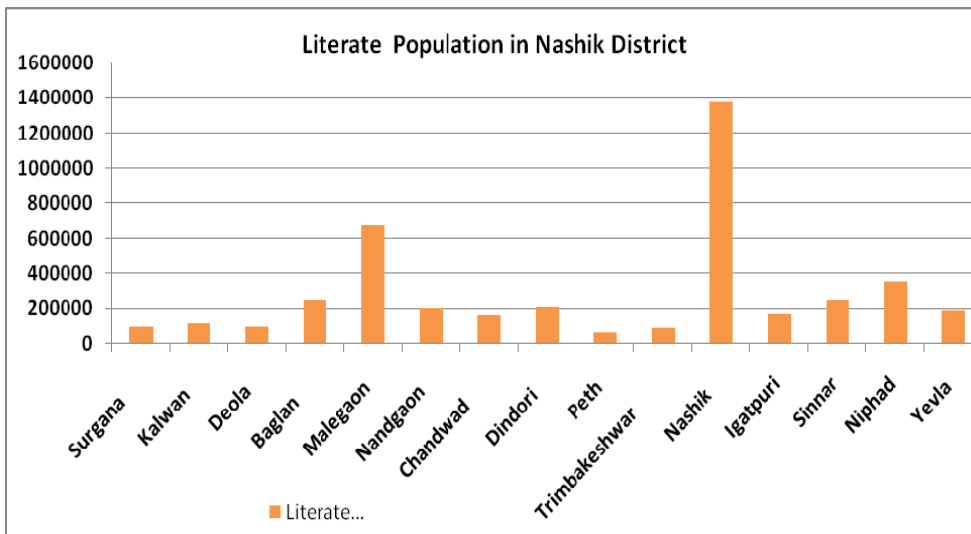
Source: DRDA, Nashik, SGRY funds and Action Report 2007-08.

**Fig. 3.11:** Overall Sex Ratio from 15 Talukas in Nashik District of Maharashtra.

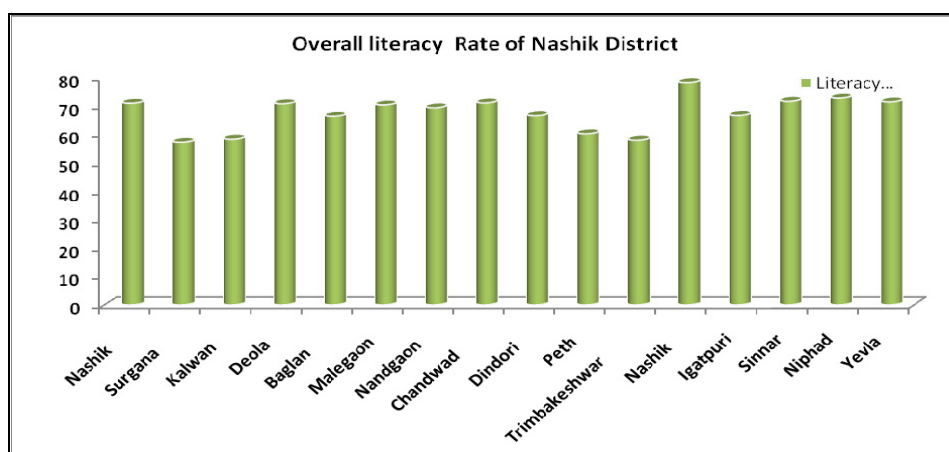


Source: DRDA, Nashik, SGRY funds and Action Report 2007-08.

**Fig.3.12:** Literate Population from 15 Talukas in Nashik district of Maharashtra.



Source: DRDA, Nashik, SGRY funds and Action Report 2007-08.

**Fig.3.13:** Overall Literate Population from 15 Talukas in Nashik district of Maharashtra.

Source: DRDA, Nashik, SGRY funds and Action Report 2007-08.

### 3.10.3 Literacy Rate

The total number of literate people was 3,126,188 in Nashik district during 2001 while in 2011 total number of literate people was 4,345,366; in which males were 2,397,538 and females were 1,947,828 respectively and the literacy rate was 82.31 compared to 74.36 of 2001. If things looked out at gender wise, male and female literacy were 88.17 and 76.08 respectively. For 2001 census, same figures stood at 83.65 and 64.35 in the district. Literacy rate in rural areas of Nashik district was 77.19 % as per census data 2011. Gender wise, male and female literacy stood at 84.71 and 69.31 percent respectively. In total, 2,326,432 people were literate of which males and females were 1,306,464 and 1,019,968 respectively. Average literacy rate in Nashik district as per census 2011 was 89.12 % of which males and females were 92.71 % and 85.23 % literates respectively. In actual number 2,018,934 people are literate in urban region of which males and females were 1,091,074 and 927,860 respectively.

Generally the district is in a better position in the arena of education as compared to other district of the states but if you see the tribal literacy which was very low and not so good. Female literacy rate, however around 20 counts lower than the male literacy rate. The state literacy ratio has improved as 77.3 percent (2001 census) from 64.9 percent (1991 census). All India literacy ratios were 65.4 percent (2001 census). The district has overall 74.20 percent literacy, in that 83.4 percent males and 64.20 percent females were literate. The district was 20<sup>th</sup> rank in the state in respect of



literacy. Literacy and population growth were two factors, which bring about a change in agriculture and in socioeconomic too. Literacy and level of education were two basic indicators of the level of development achieved by a group/society. The Literacy results in more awareness besides contributing to the overall improvement of health, hygiene and other social conditions.

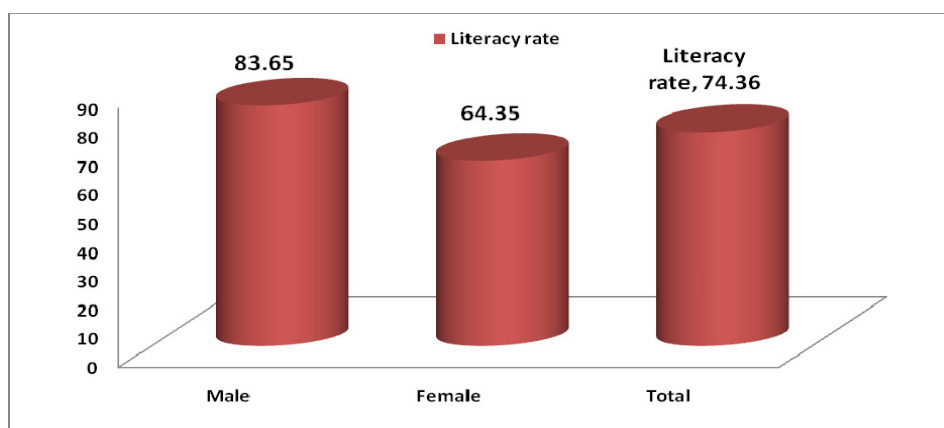
According to 2001 Census, percentage of literate persons (those who can read and write with understanding) aged 7 years and above, among ST population of Maharashtra was 55.2 per cent, which was lower than 76.9 per cent reported for the state population as a whole. The literacy data show that the ST population of the state has made significant improvement in literacy during the decade 1991-2001. The literacy rate, which was 36.8 per cent in 1991, has increased by 18.4 percentage points in 2001. Though the literacy rate has improved substantially among ST population; it's still much below the literacy rate of the state population.

**Table-3.15:** Literacy and Educational Level in Nashik District of Maharashtra.

Category	Literates	Literacy rate
Male	1,823,366	83.65
Female	1,302,822	64.35
Total	3,126,188	74.36

Source: Basic Data Sheet, District Nashik (20), Maharashtra (27), Census of India 2001.

**Fig.3.14:** Literacy and Educational level in Nashik District of Maharashtra.



Source: Basic Data Sheet, District Nashik (20), Maharashtra (27), Census of India 2001.

Among the numerically larger STs, Koli Mahadev was reported to have the highest literacy rate (65.8 per cent), followed by Gond (62.5 per cent), Kokna (57.8 per cent), Thakur (50.9 per cent), Varli (41.9 per cent) and Bhil (40.6 per cent). The female literacy rate of 43.1 per cent among ST population was lower as compared to 67.0 per cent among total female population of the state. The highest and lowest female literacy rate of 52.9 per cent and 29.3 per cent were recorded among Koli Mahadev and Varli respectively. Out of the total literates, 45 per cent are literates without any educational level or have attained below Primary level. The literates, who has attained education up to Primary and Middle levels constitute 25.7 per cent and 13.6 per cent respectively. 13.4 per cent were having educational level up to Matric / Higher Secondary etc. levels, implying that about every 7<sup>th</sup> ST literate was a Matriculate. Literates with educational level of Graduation and above were 2.1 per cent. Individually, Koli Mahadev and Thakur have the highest 2.6 per cent each of Graduation and above educational level.

#### **3.10.4 Sex Ratio**

With regards to Sex Ratio in Nashik, it stood at 934 per 1000 male compared to 2001 census which was 927 females per 1000 males; while the sex ratio of children (between 0 to 7 age groups) still up to 920. Sex Ratio in urban region of Nashik district was 920 while in rural areas was 945 females per 1000 males (as per 2011 census data). The average national sex ratio in India was 940 as per latest reports of Census 2011; while child sex ratio is 890 girls per 1000 boys compared to figure of 920 girls per 1000 boys of 2001 census.

#### **3.10.5 Child Population**

In census enumeration, data regarding child under 0-6 age were also collected for all districts including Nashik. There were total of 827,935 children under age of 0-6 against 789,398 of 2001 census of total 827,935, male and female were 438,050 and 389,885 respectively. Child population (0-6) in urban region was 331,875 of which males and females were 175,568 and 156,307. This child population figure of Nashik district was 12.98 % of total urban population. The Child population in the age 0-6 was 496,060 in rural areas of which males were 262,482 and females were 233,578; it comprises 14.54 % of total rural population. Child Sex Ratio as per census 2011 was 890 per 1000 boys compared to 920 per 1000 boys of census 2001. In 2011, Children

under 0-6 formed 13.56 percent compared to 15.81 percent of 2001. There was net change of -2.25 percent in this compared to previous census of India.

### **3.10.6 Child Marriage**

Early marriage is a violation of rights of all girls and boys, as it denies basic rights to health nutrition, education, freedom from violence, abuse and exploitation and deprives the child of his/her childhood. For girls, it poses additional serious risk associated with early sexual life and child bearing. The right to 'free and full' consent to a marriage is recognized in the Universal Declaration of Human Rights. In India the minimum legal age at marriage for girls is 18 years and for boys it is 21 years. The "World Fit for Children 2002" calls for an end to harmful traditional or customary practices of early and forced marriage, which violate the rights of children and women. The convention on the elimination of all forms of discrimination against women (CEDAW) mentions the right to protection from child marriage, and calls legislation to specify a minimum legal age of marriage. The Supreme Court in October 2007 ordered the compulsory registration of marriages irrespective of religion. It directed the Centre and all States and Union Territories to amend the rules to this effect within three months, stating it would be of critical importance to prevent child marriage and ensure minimum age of marriage. The Prohibition of the Child Marriage Act, 2006 requires States and Union Territories to appoint Prohibition Officers and frame rules for implementation. So far 10 states have framed rules and the exercise is yet to be completed in other states.

The child mortality levels by the age of the mother at the time of birth. There is a significant difference in the chance of survival of a child born to a mother who gave birth before reaching the age of 20 years as compared to the child who is born to a mother who gives birth between 20 and 29 years of age. In tribal area, the percentage of women in the age group of 20-24 years who married before attaining the minimum legal marriageable age of 18 is 54 per cent. The rural-urban differential in early marriage is very significant. While 48 percent of women aged 20-24 years in rural areas married before attaining the legal age, it was 29 per cent in married between 15 and 18 years of age has increased. This does not indicate any significant change in the social norms and customs. Also there are eight major states where more than half the women are reported to have marriage before legal age in urban areas.

There are disparities in the incidence of child marriage across social groups, wealth quintile and education of women as well.

### **3.10.7 Occupation**

In terms of occupation, the 51% peoples were cultivators and 33 % as engaged in agriculture as labourers. There were 9 blocks with more than 90% population being rural and 6 blocks having more than 50% tribal population. Kokana, Mahadeo Koli, Bhill, Warli, Thakur, Katkari were some of the leading tribes of the district. There were 13 blocks with more than 25 % workers as agriculture labourers. Kalwan, Devala, Dindori, Peth, Trimbakeshwar and Surgana fall into all the three categories mentioned above. These characteristics make it the potential EGS blocks. Not surprisingly, these blocks were weaker with regard to basic infrastructure like roads, water storage structures, and soil and water conservation measures.

### **3.11 An Overview of Nashik District**

This section is devoted to present an overview of development disparities and implementation of different schemes of government in Nashik district. On the economic ground, Nasik district is one of the developed districts of Maharashtra in totality. It has rich agriculture, relatively developed industry; better water resources, rapid urbanization and growing tertiary sector which are the strengths of economic sectors. However, when we go into detailed (taluka and area wise) specifications, we could find that 50% of its talukas are backward, showing major economic inequalities in the district. The economic inequalities are revealed by the land holdings, irrigation facilities, development of industries and agro-industries and occupation pattern. On the basis of Socio economic conditions, the district has been conveniently divided into three broad sections –1) Developed areas 2) Semi developed areas and 3) Backward-Tribal areas.

#### **3.11.1 Semi Developed Areas in Nashik District**

Some talukas in Nashik district could be categorized as semi-developed areas. They are neither developed nor very backward. They can be included into semi developed areas. These areas include semi tribal zones of Satana, Devala, Chandwad, Dindori and Kalwan. The drought prone areas like Yeola, Sinnar are developing their industries and thus some parts of those talukas exceeded from the backwardness generated due to drought.

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### 3.11.2 Less Developed Areas

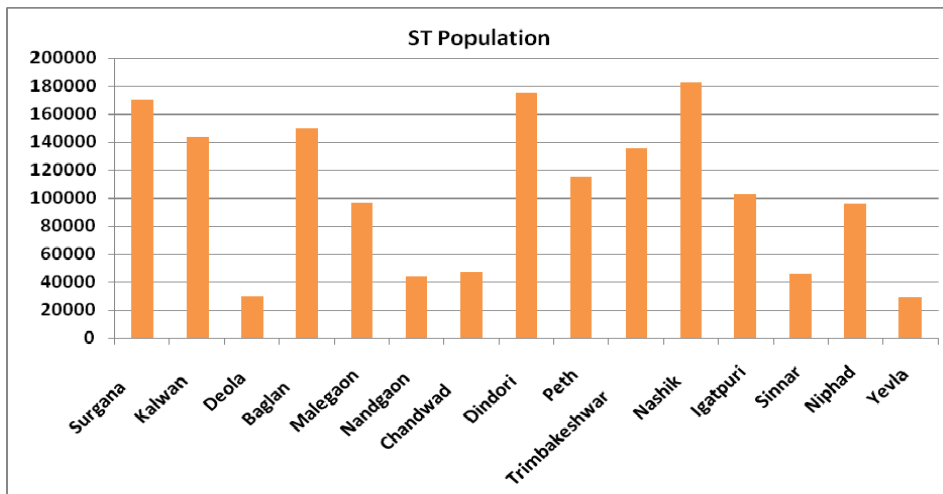
Nashik district has higher percentage of tribal population when compared with percentage of tribal population in Maharashtra state. The less developed areas from Nashik district are mostly the tribal zones. The tribal areas include -Peth, Surgana and Trimbakeshwar, Igatpuri and Kalwan talukas and considerable part of Devala and Satana. In all 41 tribes were reported as S.T.s and five among them were major tribal communities in terms of population which constitute 97.82% of the total tribal population of the Nashik district. They are- Mahadeo Koli, Kokna, Bhil, Thakur, and Warli. Especially Mahadeo Koli and Kokna are highest in number 93.77% of the tribal population lived in rural areas and only 6.23% lives in urban areas of the district. (2001Census) Majority of the STs were included in the category of cultivators (45.90%) and agricultural labourers (45.77%). The western belt of the Nasik district (i.e. tribal zone) is backward in terms of socio-economic conditions for several reasons like- very few water conservation projects, small land holdings, lowest literacy rate, lack of industrial development and most importantly legal limitations for development work in its forest land.

Apart from the tribal zone, the drought prone pockets viz. Malegaon, Nandgaon, Yeola and Sinnar may be included in the backward belt of the district. Majority of the STs have occupationally engaged as cultivators (45.90%) and agricultural labourers (45.77%). They get sufficient agricultural work in their villages during the Kharip season i. e. from June /July to November / December. After December, 40 to 70% of the tribals from Peth, Surgana, Trimbakeshwar and some parts of Kalwan, Baglan, and Igatpuri traditionally migrate towards Nasik city or to the centers of rich and commercialized agriculture like Niphad, Pimpalgaon Baswant, western part of Dindori taluka. In cities, they work in building and road construction and in rural centers they work as land labourers. Generally, the whole tribal family migrates and works on the farms. The tribals have bonded for years to their specified farmers or for labour contractors since they take some advance payments from them. Some tribals have acquired skills of horticulture cultivation, especially grape cultivation, get piece rate working contracts instead of working for daily wages, and earn average of Rs. 80 to 100 per day. The tribals work in their migrated cities or villages until Holi festival in March. For Holi they go to their villages, enjoy Holi and again most of them migrate to their earlier working destinations.

**Table-3.16:** No of House Hold, Population, Sex Ratio and Literacy Rate from 15 Talukas in Nashik District of Maharashtra (Last from Three Decades).

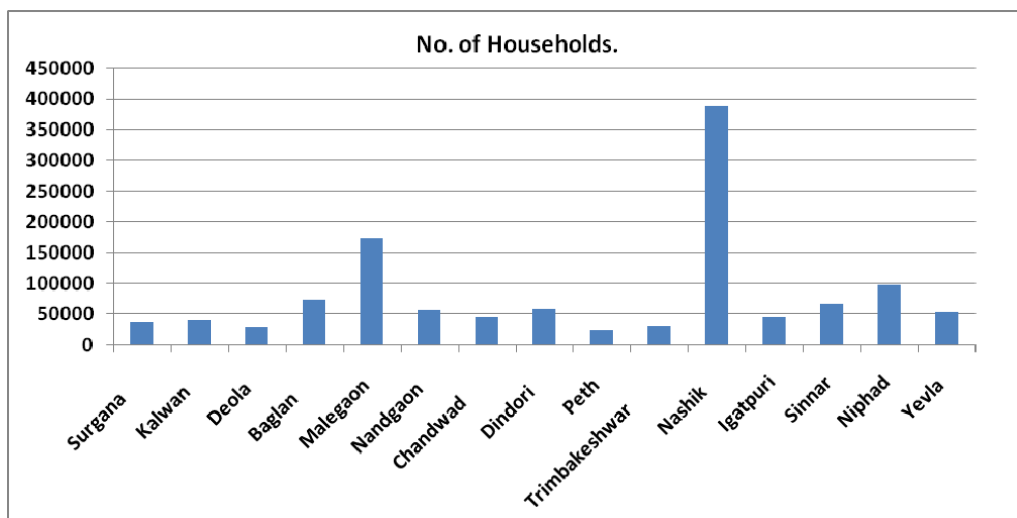
Sr. No.	Name of Tehsils	No. of Households.	Total Population	Population (0-6 yrs)	ST Population	Literate Population	Sex Ratio (Overall)	Sex Ratio (0-6 yrs)	Literacy Rate
	Nashik	1222887	6107187	827935	1564369	4345366	934	890	71.15
1.	Surgana	37479	175816	28140	169688	100634	1001	960	57.24
2.	Kalwan	40072	208362	30940	143656	121538	963	918	58.33
3.	Deola	28865	144522	19376	30115	102568	919	858	70.97
4.	Baglan	73372	374435	52330	149846	249465	939	870	66.62
5.	Malegaon	173933	955594	147238	96973	674065	949	912	70.54
6.	Nandgaon	56873	288848	40611	44121	200844	932	892	69.53
7.	Chandwad	45140	235849	31121	47140	168068	932	850	71.26
8.	Dindori	58271	315709	43567	175454	210976	955	905	66.83
9.	Peth	24119	119838	18272	115576	72139	988	988	60.20
10.	Trimbakeshwar	30410	168423	26691	135078	97662	975	972	57.99
11.	Nashik	389061	1755491	210362	182984	1374928	904	868	78.32
12.	Igatpuri	46129	253513	34452	102608	169629	965	922	66.91
13.	Sinnar	67445	346390	45442	46249	248838	924	863	71.84
14.	Niphad	97419	493251	62999	95810	359841	936	853	72.95
15.	Yevla	54299	271146	36394	29071	194171	937	878	71.61

Source: District Economic Survey,

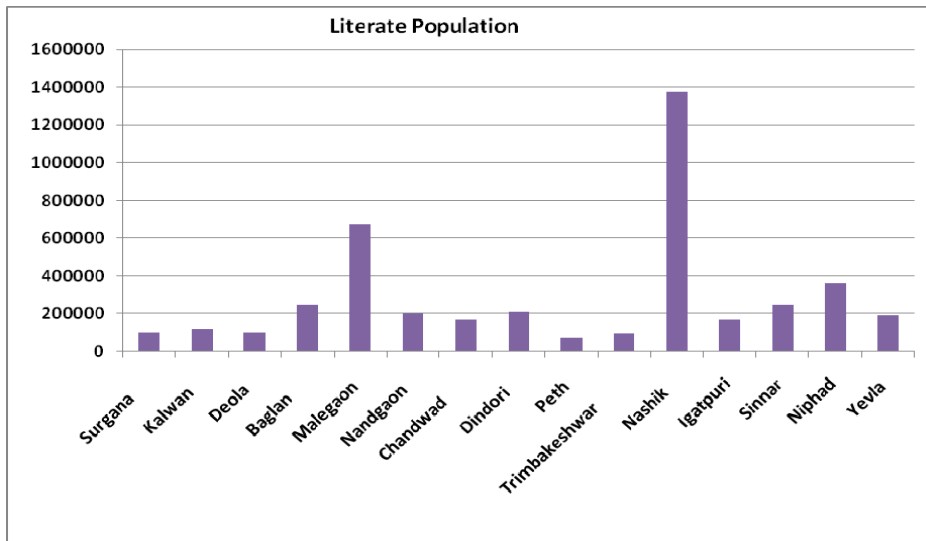
**Fig.3.15:** Tribal Population from 15 Talukas in Nashik District of Maharashtra.

Source: Basic Data Sheet, District Nashik (20), Maharashtra (27), Census of India 2001.

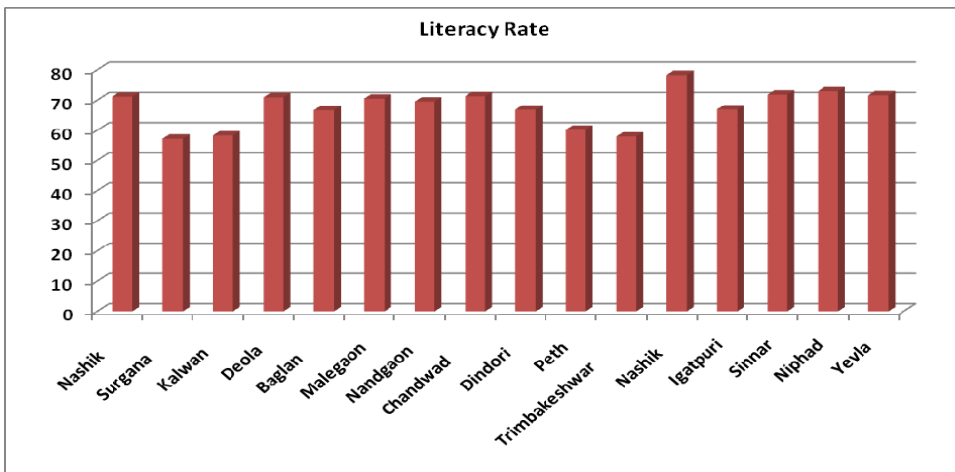
As shown in table 3.16, the tehsil wise scheduled tribe population, Nashik (1755491) has the highest population Dindori (315709) followed by Surgana (175816), Baglan (374435), Kalwan(208362), Trimbakeshwar (168423), Peth (119838), Igatpuri (253513), Niphad (493251); while there is lower population of tehsils like Malegaon (955594), Chandwad (235849), Nandgaon (288848), Sinner (346390), Deola(144522), and Yeola (271146).

**Fig. 3.16:** Tribal Hold from 15 Talukas in Nashik District of Maharashtra.

Source: Nashik District Economic Survey.

**Fig.3.17:** Literate Population from 15 Talukas in Nashik District of Maharashtra.

Source: Nashik District Economic Survey.

**Fig. 3.18:** Literate Rate from 15 Talukas in Nashik District of Maharashtra.

Source: Nashik District Economic Survey.

The Brahmins are the highest in number in Nasik and Trimbakeshwar and some of them were also dominant in politics. Being an emergent dominant Caste, the Marathas hold upper hand in the economy and politics of the district. The Maratha–Kunbi caste cluster later on established their hegemony. There are basic three reasons behind to become a dominant caste -in the district. It includes: 1) the caste Maratha has substantial number to influence electoral politics. The Maratha-Kunbi caste group



is the highest numbered caste in the district comprising about 30 to 40% of the total population of the district. They are dominant in almost all non-tribal belts of the district 2) Marathas are the land owning caste, after 1970s become dominant in cultivation of cash crops in cooperatives and sugar-industries. 3) The anti-Brahmin drive that started with the Satyashodhak, Non-Brahmin Movement in 1920s created both Maratha leadership and Non- Brahmin conscience in the district. With the propagation of Phuleian ideology they laid foundation for educational institutions for the Non-Brahmin masses. Being traditional landowners and after being acquainted with education, the Marathas empowered themselves. With growing irrigation facilities, cultivation of cash crops, establishment of agro-industries and cooperatives the Maratha caste groups, concentrated in the non- tribal belt of the district became economically and politically dominant. Besides Brahmins and Marathas, Vanjari, the caste group in some parts of the district like Sinner, Niphad, Yeola, is the next dominant group both politically and economically. Their numerical strength in some pockets, their better economic condition, considerable land holdings, establishment in construction, contracting and other resourceful business made them politically domination their pockets. Kansaras (the copper pot makers), Sonars belonging to the middle ranked caste group in the district, however, that could not create their political influence much when compared with Malis. Mali, especially Jire Mali, with some political influence, irrigated land ownership and with the traditional involvement in building construction work, could establish themselves politically with the dominant Maratha -Vanjari groups. Mali caste has considerable influence in some parts of Sinner, Chandwad and Yeola.

### **3.11.3 Agricultural Status**

As per agricultural survey about 84 percent of Nashik district agriculture is depending upon monsoon. Soil, topography, climate and monsoon are few talukas in district are into favorable for agriculture. As a result per hectare yield is low, rather reducing due to low rainfall, draught in recent years. There are about 4.03,817 landholders were recorded with having 10,17,243 hectares land; the average landholding is 2.52 hectares, 58 percent landholders are having less than 2 hectares land and these landholders are having 23 percent of total land, 25.15 percent landholders are having 2 to 4 hectares land and are having 28 percent of total land, 24 percent of total land 2.12 percent landholders are having 10 to 20 hectares and more

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than 20 hectares land and these landholders were having 11 percent and 4 percent of total land respectively in the district. As per the information total area of the district is 1537 thousand hectares, out of which 20.53 percent area is occupied by forest, hence 51.75 percent is net area under cultivation, 9.08 percent are is not available for agriculture, 2.94 percent area though cultivable but not cultivated and 8.31 percent area is barren land. 865 thousand hectares land is under cultivation out of which 56 thousand hectares area has been cultivated at more than one time in a year, out of the net cultivated area this is 7 percent.

#### **3.11.4 Water, Sanitation and Hygiene**

The combined effects of inadequate sanitation, unsafe water supply and poor personal hygiene are responsible for 88 per cent of childhood deaths from diarrhea. Poor sanitation and unsafe drinking water cause intestinal worm infections, which lead to malnutrition, anemia and retarded growth among children. India's progress on improved drinking water sources since 1990. 39 Contamination of water on account of arsenic and fluoride are new challenges that India has to cope with and find solutions to. Sanitation is one of the biggest challenges in India

In 2008, only 31 per cent of the population in the country benefitted from improved sanitation. 41 According to the Joint Monitoring Programme (JMP) estimates for India about 638 million people in India defecate in the open, which is 55 per cent of the total population defecating in the open in the world. 42 However, it would be clear from the Figure 8 that the number of persons defecating in the open has substantially decreased by 19 million between 2000 and 2008, when the population during the corresponding period increased by 139 million. This suggests that the Total Sanitation Campaign (TSC) programme (introduced in the year 2000) may have provided the impetus for accelerated increase in the use of toilets. Therefore, there is also a need to look at the behavioral aspects of the individuals in the household in terms of the use of toilet, which again may vary with age and gender. There perhaps is a need to undertake more research to find answers as to 'why' individuals do not use toilets.

#### **3.11.5 Educational Status**

Education is generally accepted as a universal right and not a privilege meant for some classes of society. The Indian Constitution and many later policy resolutions

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have stressed universal access to education and enrolment of children of school-going age irrespective of class and caste. Nevertheless, there is no equal access to education across social groups. In Maharashtra as well as in India, the Scheduled Caste and Scheduled Tribe are the most backward in terms of education.

The first school in the Nashik was opened in 1861 as ‘Superior Anglo vernacular school’, which was transformed into Nashik High school in 1871 and was the first Secondary School in the district. In 1883-84 Church Mission started another school at Satpur. In 1923-24 Nashik Education Society was established which later on came to be known as Pethe High School in 1948. In the year 2000-01 Nashik District was having 3322 primary schools, 648 secondary and higher secondary schools. Out of the total 10.65 lakh students in primary and secondary schools, 49.89 percent were girls and remaining 50.11 percent were boys. Out of the total students in primary, secondary and higher secondary schools 9.83 percent and 20.67 percent students were from scheduled caste and scheduled tribe respectively in the district. During the year 2000-01 Nashik District was having 32 Arts, Science and Commerce Colleges. The students studying in these colleges from XI onwards were 37216, out of this 40.12 percent were girls and remaining 59.88 percent were boys. The District is having Eight Engineering and Nine Polytechnic institutions, One Medical College, Three Ayurvedic colleges, Eighteen Industrial Training Institutes, Fourteen B. Ed., Sixteen D.Ed. and Two Law colleges. Apart from this the district has education institutes in the areas like Management, Computer Science, Hotel Management and Catering Technology etc. As of 2011-12, Nashik district has 5,157 schools. Total student enrolment in all the schools are 931,685 while the student-teacher ratio is high at 35 students per teacher. While there is very low enrollment of tribal student as compared to the urban areas and the student-teacher ratio is also a very high higher to the average ratio for the State at about 40 students per teacher.

As education is now a justice able fundamental right of all children in the age group 6-14 years. It is important to note that several challenges related to infrastructure, capacities, mass information and awareness, teacher availability, training functional redressed mechanisms, and effective monitoring system will need to be addressed in a concerted manner to render these commitments effectively and ensure the realization of the right of children in the age-group 6-14 years to free and

compulsory education. Complaints should be lodged at the Gram Panchayat or Block Education Office.

**Table-3.17:** Schools and Higher Educational Infrastructures in Nashik District of Maharashtra.

Particulars	No. of Institutes	No. of Students
Schools	5,157	931,685
General colleges	117	101,175
Technical education*	86	18,345

Source: Directorate of Higher Education, Pune; Directorate of Technical Education; Mumbai; \*excluding non-AICTE diploma courses.

For general higher education (table 3.17), the district has 117 general colleges and 86 technical education institutes. For vocational training; district has a total of 40 Industrial Training Institutes (ITIs) / Industrial Training Centres (ITCs), 18 are Government and 22 are private ITIs. In addition to the above, the district has training infrastructure for different trades set up by both Government and Private Institutions. The Government Departments offer courses in trades such as animal husbandry, hand-in-hand microfinance, teacher education and evaluation, policy planning, personality development etc. District Industries Centre (DIC) provides training relating to industries and service sector through MCED (Maharashtra Centre for Entrepreneurship Development) and MITCON Consultancy and Engineering Services Ltd. Self employment promoting training programs such as mobile repairing, electrician, tailoring, beautician etc. are also conducted through this scheme.

For a society that has live for a millennium by a value system based on division and hierarchy, classically manifested in the system of caste-feudal patriarchy, the post independence constitutional commitment to social equality and social justice marked a watershed in its historical evolution (Roy, 2000; Gloppen et al., 2003; Roy, 2012). A synthesis of two ideologically divergent principles i.e. the principal of merit and the principle of compensation –constituted the modern Indian political discourse on equality and was operationalised in the establishment of democratic socialism and welfare state Narayana, (1998). Along with guarantying equality of citizenship, the

state assumed the primary responsibility for compensating for histories of discrimination. Exploitation and marginalization and providing special support to the scheduled caste and scheduled tribes because these castes are not sociological but administrative categories of population identity by the constitution of India, for compensatory discrimination and special protection. The intend to comprise those who were at the bottom and margins respectively, of the Indian social order-viz. caste groups who because of their low ritual and social status in the traditional social hierarchy and tribal groups because of their spatial isolation distinctive culture have been subject to imposition of disabilities and lack of opportunity. The state has set up special institution for the advancement of these groups and various legislations, social policies and programmes were drafted which were geared to their economic and political development and achievement of equal social status. Education is a perceived as crucial to processes of planned change. It was seen as the key instrument for bringing about a social order based on value of equality and social justice. Expansion and democratization of the education system was sought the two primary egalitarian goals of which the universalisation of elementary education and the educational upliftments of disadvantage groups. The promotional efforts of state have undoubtedly resulted in educational progress for these groups especially in region where policy implementation combined with the dynamism of reform, and most crucially with anti-caste, dalit, tribal and religious conversation movements. During the last two decades it has been spelt the decline of the welfare state under the powerful impact of global economic forces and neo-liberal economic policies. The egalitarian ethic under laying change the plan and development is being rapidly decimated. In the context elite directed consensus on inevitability of liberalization and structural adjustment, the predominant problem and debates of education have undergone major shifts.

### **3.11.6 Education Status Among Scheduled Tribes**

A conspicuous trait of Indian culture is the survival of tribal society and culture in the midst of a rapidly changing society. Scheduled tribes who inhabit isolated mountainous regions are not appropriate into the agriculture based kingdoms of the plains, in the absence of easy communication and transport facilities. The status of contemporary education and achievement in scheduled tribe are as follows.

### 3.12 Trends in Educational Progress

Article 15 (4), 45 and 46 of the Indian Constitution have given the commitment of education for Scheduled tribe children. The basic commitment to positive discrimination in favor of the socially and educationally backward classes especially scheduled tribes. Article 45 have declared that the state's endeavor to provide free and compulsory education for all children until the age of 14 years. Article 46 expresses the specific aim to promote with special care the educational and economic interests of scheduled tribes. In its efforts to offset educational and socio-historical disadvantage, the state conceived a range of enabling provisions that would facilitate access to and ensure retention of scheduled tribe children in school. During the first five year plan, the focus was on making available basic education facilities especially in remote areas and providing the books and scholarships. This could enable interventions expanded considerably after fourth five year plan. The special scheme pertaining to school for scheduled tribes children include, i) free education at all level ii) free supply of books and stationary at all stages of school education iii) free uniform to the children in government approved hostels and Ashram schools and in some regular schools; iv) pre-matric stipends and scholarships to students at middle and high school stage; v) girls and boys hostels and lodging facilities in hostels of scheduled tribes; vi) ashram schools for tribal children started with the intention of overcoming difficulties of provision in remote regions and also rather patronizingly to provide an environment ' educationally more conducive' than the tribes habitat. Also government have initiated several remedial schemes such as merit scholarships, attendance scholarships for girls, special school attendance prize, remedial coaching, reimbursement of excursion, expenses and provision of mid-day meals. The enrollment ration of the scheduled tribe children stand at 113.03 percent and 50.04 percent respectively at the primary and secondary levels of schooling. The gap between tribal and no tribal children in the 6-14 years age group was as large as 17 percent. According to the survey of NCAER in rural areas these children has the lowest ever enrollment rates as compared to children in general.

Our examination is that the overall picture of increasing enrollment at all levels of schooling. The situation of literacy provides a rough indication of overall education progress as well as serves as past educational opportunity that the rural female of scheduled tribes has double since 1991 but it is till the lowest as compared

to the other classes. The drop out among scheduled tribe continues to be high; a majority of scheduled tribe children who enrolled in the class I drop out within a few years of entering school. There is almost 60 percent of the tribal children leave school between the- I and V. Dropout rates are extremely high among scheduled tribe girls in general (48 percent) and tribal girls in particulars (75 percent). The class wise enrollment is also suggested that the sharpest drop in enrollment progress and even greater proportion of scheduled tribe children continue to remain out of school. This is so even in the younger age group, indicating that accessing basic school is still a problem, especially certain areas of the state which have suffered gross neglect by the polity and overestimation there is an unprecedented rise in enrollment which indicate a strong desire for education. In some areas of the district the situation is that the attendance rate at both primary and middle school and competition rates are far from satisfactory which indicates the dropout, failure are the problems.

### **3.12.1 Unequal Diffusion and Provision of Schooling**

Historically the education of scheduled tribes has been adversely affected by the inequality of unequal diffusion and provision of schooling. For several decades after independence, their habitation were not adequately provided with educational facilities due to paucity of resources and the gap between the massive scale of the required operation and the political will society. What is most the alarming today is the reversal today of earlier policy of equitable provision under the impact of structural adjustment. There are several dimension of unequal provision and unequal qualities viz. inadequate availability of school; poor implementation of school level policies of positive discrimination; poor physical infrastructure of schools; inadequate of teachers and teaching; poor provision of teaching learning materials.

### **3.12.2 Inadequate Availability of School**

The scheduled tribe community especially residing in the interior and inaccessible areas has had a very raw deal. Also Sujata (2002) pointed out, the interior habitations are small in size and scattered and sparsely populated, most of the habitations are bereft of basic infrastructural facilities. The situation improved with the operational of tribal sub-plans and got a further boost with the formulation; survey shows that the number of habitation having schools within 1 km of habitations has increased and a higher percentage of scheduled tribe is covered. There are more than

75 percent of scheduled tribe population have been provided primary schools within the habitations. This however, has not solved the access problem of scheduled tribes and therefore one fifth of the scheduled tribe population faces this problem and 10 percent have to continue to schools beyond distance 2 km. The overall scenario is that though there has generally been a marked improvement in provision over the last few decades, but there are still areas and groups that are left out of the provision net.

### **3.12.3 Poor Implementations of School Level Policies**

The crucial dissemination of unequal provisioning is the woeful implementation of the enabling programmes meant to facilitate and support the schooling of scheduled tribe's children. During past several decades had a very little implementation and their operation suffered from stark bureaucratic apathy; it has been shown from in the yearly report published by the commissioner and academic studies have brought the situation to light. It is undeniable despite several shortcoming, special schemes had a key role to play in facilitating social mobility and status change for scheduled tribes and the creation of political leaderships. However, the coverage of programmes continues to be inadequate and there is no monitoring arrangement for the actual operation of these programmes, quantifying achievement targets and determining financial outlay. Thus the actual benefits are limited and accrue are largely to the relatively more. This could come from quantitatively expansion usually occurs as a result of political pressure and enhanced awareness.

### **3.12.4 Pre-Matric Scholarships**

The programme of scholarships and stipend has significantly grown but there are some weaknesses found which have to be noted carefully. The coverage under this assistance programme increases as one move up the educational ladder. Every scheduled tribe student subject to certain conditions is eligible for a pre matric scholarship, but the higher secondary level, the coverage is much smaller and there is hardly any assistance.

### **3.12.5 Ashram Schools**

Despite the vast majority of tribal children study in government day schools, a fair sized achievement both in term of money and coverage is claimed for ashram schools. As documented by B.K Roy Burman and Sharma there is inefficiency, mismanagement, nepotism and corruption in the ashram schools. There are also some

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other observations also noted like, they are poorly constructed structures, overcrowding, lack of basic provisions such as toilets, uniforms and fans for children, alienating environment, inadequacy of number and quality of teaching staff, lack of regular inspections. As per the study done by Sharma, (1994); Mathus, (1992); Ananda, (1994); Gare, (2000) and Kumar, (2004) it has also noted that there is a clear vast interests from politically-influenced sections among tribal groups as well as others in sanctioning and mangement of ashram schools which leads to many malpractices and much corruption.

### **3.12.6 Hostels and Mid-Day Meal Scheme**

This crucial provision is for increasing access to middle and higher levels of education. The coverage of hostels schemes has substantially raised and indicates that demand for separate lodging and boarding arrangement exists for facilitating the pursuit of education among scheduled tribes. We gathered the data which showed overcrowding and that living conditions are unhygienic, quality of food poor and medical facilities nil. Regarding the mid day meal scheme, implementation of this scheme is poorer particularly in the tribal areas, and socially predominantly. Despite the several weaknesses that we noticed there can be no doubt that the positive discrimination provisions in education have played an important role in enabling access the higher level education. However, the relatively politically powerful and economically better off have availed them.

### **3.12.7 Physical Infrastructure of School**

Several studies suggest that the physical infrastructural facilities of schools are inadequate and particularly deplorable including private schools in the tribal areas. Buildings are dilapidated or badly in need of repairing with basic furniture and teaching equipment which are non-existent or of pathetic quality; of course there are regional variations but is higher of poorest with physical infrastructure and basic amenities afflict schools in remote tribal areas. But in certain areas fairly good schools of Zila Parishad.

### **3.12.8 Inadequacy of Teachers and Transaction**

This is one of the most critical elements of unequal provisioning; the problem of insufficient number of teachers has been compounded by the problem of unmotivated teachers. Most of the teachers are living outside of the school village due

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to school located remote area which impacted on regularity and the quality of education. There also the inadequate number of teachers, teaching quantum ranging from absence of teaching to the adoption of most conventional and uninteresting teaching methods. Poor teacher competence is also a critical and negative factor and bureaucrat – teacher relation undermines the dignity and status of the school teacher which in turn interferes with their teaching role. There are also the teaching learning material like blackboards, chalk, text and other reading material including laboratory equipment, instructional aids in short supply of poor quality.

### **3.12.9 Condition of Teaching Learning**

As discussed by several researchers, education is one of the most powerful instruments for reducing poverty and inequality and laying the basis for sustained economic growth, governance and effective institution and the degree of politics. But the fact is that, the essential ingredients of education are missing due to its poor infrastructure and quality. Also the impact of current policy change such as budget cuts, ban on the new recruitment of teachers and growing reliance of contract teachers has compounded the crises.

Thus, there is a very wide gap so far as the literacy percentage among tribals and non-tribal's. Even though it is true that the literacy rates among tribals have gone up, the decadal rate of growth of literacy is very low as compared to that of the general population. The picture at all India level clearly indicates that the literacy rate has increased in the decade 2001-2011 for the general population. However, in the case of Scheduled Tribes, literacy rates have risen by 5.05 and 13.25 per cent during the same period respectively. The gap between literacy rate of general population and Scheduled Tribes has increased from 20 per cent.

Based on our primary survey and discussions with the key stakeholders in the district, we have identified the following issues and challenges for the district and have prepared a Strengths, Weaknesses Opportunities and threats of the Nashik district.

**Table-3.18:** Weaknesses Strengths, threats and Opportunities in Nashik District of Maharashtra.

Weaknesses	Threats
(1) Lack of technically skilled manpower in the district (2) Attitude of workers in terms of frequent absenteeism (3) Lack of adequate educational infrastructure in technical training	(1) Attitudinal change within work force (2) Political Instability with in different groups and sub groups
Strengths	Opportunities
(1) Balanced economy in terms of good agricultural produce and existence of Manufacturing and service sectors (2) Ability to attract skilled manpower from nearby rural districts (3) Good connectivity in terms of road and railway network	(1) Improvement in infrastructure (2) IT / ITES (3) Auto & Auto components (4) Aerospace (5) Wine processing (6) Plastic Processing (7) Tourism, Travel, Hospitality & Trade (8) Pharmaceuticals (9) Electronics and IT Hardware

Source: National Skill Development Board

As we noted in earlier scheduled tribes are disproportionately affected by these processes. Tribes are increasingly sucked into the vortex of rural and urban exploitation and inequality. The educational inequality has multiple bases in the contemporary structures of caste, class gender and ethnicity evolving in interaction with political economy (Almod and Verba, 1963; Nayar, 1965 & 1966; Joshi, 1982; Akinchan, 1995; Malhotra, 2002; Banerjee, 2007). It shows the caste-class relations and values of cultural procession are crucial to denial education. There is a lack of

basic material condition including situation acute poverty. It has been quite emphatically established that a sizable section of the population is too poor to avail of education which is far from free and entails unaffordable costs. This could lead the child labor and hunger, under malnourishments and ill health. Till there is a dominant cultural capital, knowledge, skill of schools are lacking among the scheduled tribes. Poverty and exploitation, displacement and forced migration in search of livelihood and economic betterment are some of the consequences that arise out of forces of polarized class formation, expansion of informal economy.

It is inferred that tribal population is mainly confined to north-eastern and north-western parts of the Maharashtra. Barring these two regions, the tribal proportion in the state is insignificant. The tribal concentration has declined from 1991 to 2001. For example, there were 6 districts with proportion more than 15 percent in 1991 and in 2001, it reduced to 4 districts only. But the number of districts in the category of 10 to 15 percent was 4 districts in 1991 and increased to 7 districts in 2001. The overall proportion of tribal population has declined from 9.27 percent in 1991 to 8.85 percent in 2001, because of some de-recognition and exclusion of some tribal communities, for example the Kolis who were tribals during 1981-91, have been shifted to SBC categories in some districts. It evidenced from the fact that the growth rate of tribal population in the state has also slashed from 26.79 percent in 1981-91 to 17.20 percent in 1991-01. The growth of tribal population was in minus, ranging from -24.80 percent in Akola (including Washim) to -5.05 percent in Bhandara (including Gondia) during the same period. The growth of this segment of population during the 1981-91 was mainly confined to the central part of Maharashtra that includes Nanded, Beed, Aurangabad (including Jalna), Jalgaon, Buldhana and Parbhani (including Hingoli). Apart from these, the two districts viz. Satara and Bhandara have also registered substantial growth rate. During 1991-2001, the growth rate was more than 40 percent, which was observed in three districts of Sangali, Solapur and Nagpur. The core of the Gond tribe is identified in Chandrapur district and its periphery in Bhandara and Nagpur districts. The core of Bhils and Varlis are in Dhule and Thane districts respectively and their peripheries in adjoining districts. The core of Kokana and Mahadeo Koli is found in the Nashik district and peripheries in their adjoining districts. It is concluded that the cores of the 5 major tribal groups are identified in the north-eastern and north-western parts of the state. The identification of core and

peripheries of different tribal groups is helpful for their planning to raise the standard of tribal living. The process of globalization as witnessed from the maps is diminishing their territorial expansion day-by-day and they are being squeezed into smaller territories. The high rate of modernization and industrialization of the world affects their life, economy and also their territory. The study of concentration and core and peripheries is useful for development plan and its proper implementation for which it has been designed. The plans designed the areas where the tribals are highly concentrated and are in a very bad condition, can be implemented so as to extend the benefits to the maximum number of people. Identification of core and peripheries of a particular tribe brings out their origin and diffusion and accordingly the welfare programmes can be prepared for their up-liftment and overall development.

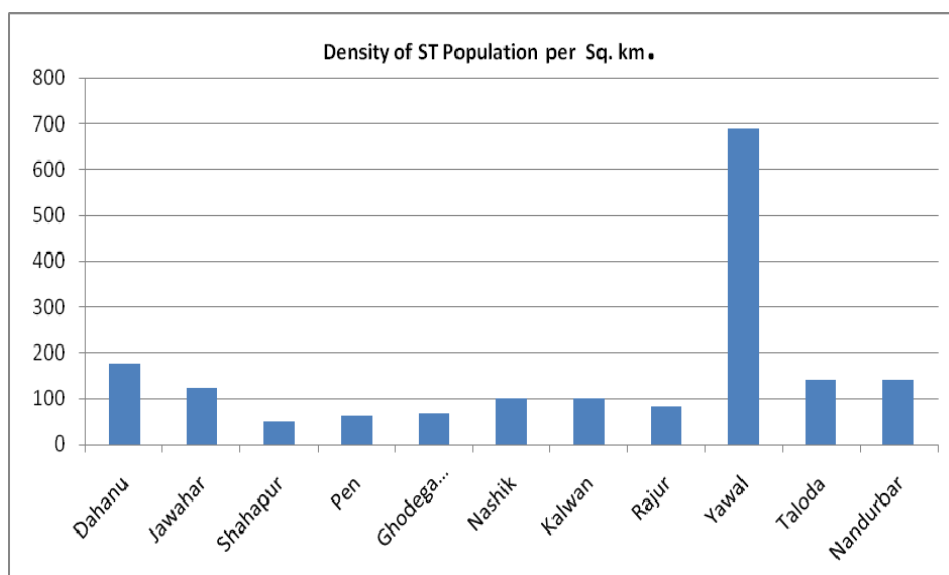
### **3.13 Density and Distribution of Tribal in Tribal Sub-Plan Area-(TSP Areas)**

The concept of drawing up a Tribal Sub-plan, hereinafter shall be referred to as TSP, accounting for all the flows of funds invested in the ITSP was started from 1975-76. Subsequently, the terms TSP and ITSP were used interchangeably and the ITDPs were often referred to as TSP Areas. Tribals are distinctly different from non-tribals in terms of isolated and inaccessible habitation, high incidence of poverty, illiteracy and low health status. Isolated habitation could be gauged by the fact that population density (Tribal Sub Plan Areas) is less than 20<sup>th</sup> are in some and in most cases; it ranges between 30-70 which as compared to the average of state (256 persons per sq km). As per the study by Tribal Department there are only 1,472 villages / settlements (out of a total of 6,122), which account for 24% of the total settlements. Tribal development department and tribal sub-plan annual outlay and expenditure incurred during the period from 1993-94 to 2011-12 covering a period of recent two decades ending 2011-12. Isolation, inaccessibility and thin-spread have meant poor access to amenities. The Infant mortality rate in tribal areas amounts to 110 as against 59 in non-tribal areas. Similarly, figures for crude death rates amount to 13 and 8 respectively.

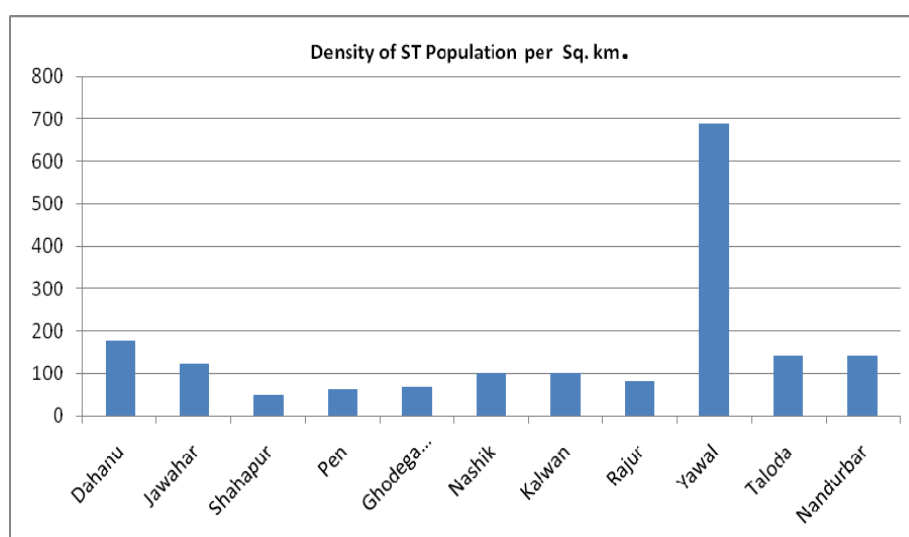
**Table-3.19:** Density of Tribal Population in Tribal Sub Plan Areas from Maharashtra (TSP Areas).

Sr. No.	ITDP Block	Density of ST Population per Sq. km.	Sr. No.	ITDP Block	Density of ST Population per Sq. km.
1.	Dahanu	176	12.	Kinwat	63
2.	Jawahar	124	13.	Dharni	37
3.	Shahapur	49	14.	Akola	54
4.	Pen	64	15.	Pandharkawada	30
5.	Ghodegaon	68	16.	Nagpur	56
6.	Nashik	100	17.	Devari	48
7.	Kalwan	99	18.	Gadchiroli	20
8.	Rajur	81	19.	Aheri	17
9.	Yawal	687	20.	Bhamragad	14
10.	Taloda	141	21.	Chandrapur	65
11.	Nandurbar	141	22.	Chimur	47
	<b>State</b>				<b>63</b>

Source: socio economic survey of Maharashtra

**Fig. 3.19:** Density of Tribal Population in TSP Areas of Maharashtra.

Source: Socio-economic Survey of Maharashtra.

**Fig. 3.20:** Density of Tribal Population in TSP Areas of Maharashtra.

Source: Socio-economic Survey of Maharashtra.

There are 35 districts in the Maharashtra State and the tribal population is largely concentrated in the western hilly districts of Dhule, Nandurbar, Jalgaon, Nashik and Thane (Sahyadri Region) and the eastern forest districts of Chandrapur, Gadchiroli, Bhandara, Gondia, Nagpur, Amravati and Yavatmal (Gondwana Region). As directed by the Government of India in 1975-76 the villages where more than 50 per cent of the population was tribal, were constituted into Integrated Tribal Development Projects. (ITDPs) The villages where the tribal population was only marginally less than 50 per cent were also constituted into additional ITDPs and these were called the Additional Tribal Sub Plan (ATSP) Blocks / Projects.

As per the survey particularly in tribal area with a view of factual information of the socio-economic conditions of the tribals. The survey was on the three levels viz. Village Level; Pada (hamlet) level; and household level. The information regarding religion and caste of household, housing condition, employment and income characteristics, assets owned by household, land owned educational level and occupation of the members are being collected. Based on certain predefined characteristics the households shall be classified into households without shelter, destitute / living on alms, manual scavengers, Primitive Tribal Groups and legally released bonded labourers. On the basis of collected data, deprivation scores have generated and households ranked accordingly. Characteristics, assets owned by

household, land owned, educational level and occupation of the members are being collected in the census. The various development programmes have been taken up for equalization of the weaker sections with other sections at all stages and levels of educational and socio-economic development.

According to the census 2001, out of the total tribal population (49 per cent) of the state about reside in the ITDPs (i.e. the Scheduled Area and the ATSP), MADA and Mini MADA clusters, and the remaining 51 per cent live outside these areas. Social justice refers to the concept of a society that gives fair treatment and equal share of social benefits to individuals and groups of Scheduled Tribes (STs). The State government has formulated two separate plan programmes viz., Scheduled Caste Sub-Plan (SCSP) for SCs and Tribal Sub-Plan (TSP) for STs. Through SCSP and TSP programmes, the flow of funds and benefits are channelized over and above the funds and benefits made available through general programmes, exclusively to respective community in proportion to their population. The broad objectives of SCSP and TSP include reduction of poverty and unemployment, creating productive assets in order to sustain the growth likely to be accrued through developmental efforts and human resource development of respective community. This plan is for the development of scheduled tribes who's largely concentrated in the hilly districts viz. Dhule, Nandurbar, Jalgaon, Nashik, Thane and in the forest districts viz. Chandrapur, Gadchiroli, Bhandara, Gondia, Nagpur, Amravati and Yavatmal. Some of the major schemes under TSP are Khawati loan, Kanyadan Yojana, different scholarship schemes, Swabhimani Yojana, etc. The major share of this expenditure was on Social and Community Services (57 per cent), followed by Agriculture and Allied Services (13 per cent). There is one more plan like Shabari Adivasi Finance and Development Corporation Ltd. established by the State Government for the economic welfare of tribal community. Authorized share capital of this corporation is 100 crore, of which 51 per cent share is of the State Government and 49 percent is of the Central Government. There are some corporation implements various schemes of National Scheduled Tribes Finance and Development Corporation (NSTFDC).

The Indian constitution divides government functions and financial authority between the central and state governments. As in most federal systems, the states are primarily responsible for health, education and community development programs which spend about 80% of total government expenditures on these categories and

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large financial transfers from the center allow them to implement development programs outlined in the national 5-year plans. Accesses to state-provided basic public goods were severely limited in the pre-independence period, reflecting the articulated policy of the colonial state. As a result, in 1971, while 53% of all Indian villages had primary schools, only 4% had high schools, one-quarter had paved roads, less than one-fifth had electricity connections and all but 6% had no medical facilities. Starting in the late 1960s we observe a proliferation of official statements reiterating the government's commitment to providing universal access to public goods. The sixth 5-year plan clarifies the motivation for these norms and the Minimum Needs programme lays down the urgency for providing social services according to nationally accepted norms, within a time bound programme. The components were 1) Elementary Education, 2) Rural Health, 3) Rural Water Supply, 4) Rural Roads, 5) Rural Electrification and 6) the housing assistance to rural landless laborers. The Plans envisioned a primary school and a safe water source within a mile of every village, paved roads to villages with populations over 1000 and electricity to at least 40% of villages in every state. A multi-tiered health system was introduced with Health Centers for large settlements, a Primary Health Center for every 30,000 people and Primary Health Sub-Centers for every 5000 people. Some of these norms were subsequently relaxed while others became more stringent, but we found there is big gap in continuity in these policies and in implementations. In addition to that, the special initiatives were introduced to ensure that these facilities must be reached towards the marginalized and socially backward communities but till there is lack of basic facility in Scheduled Tribes villages and public investments need to be justified by their contribution to the interests of social equality.

**Table-3.20:** Tribal Sub Plan outlay from Nashik District of Maharashtra (₹ in Crore).

Year	State plan outlay	Budgetable Outlay	per cent of budget-table outlay	Out lay provision for TSP.	Per cent of TSP prov. to plan outlay of the State	Actual Expenditure against TSP	Per cent of actual expenditure to TSP provision
1993-94	3804.0	3284.4	86.3	265.0	8.1	266.0	100.4
1994-95	4400.0	4000.3	91.9	330.0	8.3	275.0	83.3
1995-96	6062.0	5275.8	87.0	412.5	7.8	412.0	99.9
1996-97	8284.0	7520.1	90.8	588.6	7.8	535.0	90.9
1997-98	8325.0	6282.6	73.9	550.0	8.8	498.0	90.5
<b>Average</b>	<b>6175.0 (100.0)</b>	<b>5272.6 (85.4)</b>	<b>86.0 (85.4)</b>	<b>429.2 (8.7)</b>	<b>8.1</b>	<b>397.2 (92.5)</b>	<b>0</b>
1998-99	11600.7	6400.0	55.2	561.0	8.8	520.0	
1999-2000	12161.7	6641.8	54.6	580.6	9.0	467.0	92.7
2000-01	12330.0	5798.0	47.0	525.0	9.0	444.0	80.4
2001-02	11720.6	6750.0	57.6	567.0	9.0	366.8	84.6
2002-03	11562.0	5704.0	49.3	585.0	10.3	323.4	64.7
<b>Average</b>	<b>11875.0 (100.0)</b>	<b>6258.8 (52.7)</b>	<b>52.7</b>	<b>563.7 (9.2)</b>	<b>9.2</b>	<b>424.2 (55.3)</b>	<b>0</b>
2003-04	12052.5	7578.4	62.9	555.7	7.3	450.2	75.3
2004-05	9665.3	9665.3	100.0	530.0	5.5	376.5	
2005-06	11014.0	11014	100.0	990.0	9.0	928.5	81.0
2006-07	14829.0	14829	100.0	1389.0	9.4	1323.0	71.0
2007-08	20200.0	20200	100.0	1798.0	8.9	1658.9	93.8
<b>Average</b>	<b>13552.2 (100.0)</b>	<b>12657 (93.4)</b>	<b>92.6</b>	<b>1052.6 (8.0)</b>	<b>8.0</b>	<b>947.4 (95.2)</b>	<b>(95.2)</b>
2008-09	25000	25000	100.0	2238.5	9.0	2027.4	92.3
2009-10	26000	26000	100.0	2314.0	8.9	2130.0	90.0
2010-11	37917	37917	100.0	3374.4	8.9	--	NA
2011-12	41000	41000	100.0	3693.5	9.0	--	NA
<b>Average</b>	<b>32479 (100.0)</b>	<b>32479 (100.0)</b>	<b>100.0 (100.0)</b>	<b>2905.1 (8.9)</b>	<b>8.9</b>	<b>2078.7 (91.2)</b>	<b>91.2</b>

**Note:** Compiled from Annual Tribal Sub Plan 2011-12 PP. 4, 58, Figures of actual Expenditure for the period 2010-11 and 2011-12 are not available; Figures in brackets indicate per cent to total. (Source: Sonawane, 2014)

The table gives the figures of TSP Budgetary provisions, its share in State Plan, provision for outlay on TSP and the percent of expenditure actually incurred against the amounts provided for the period 1993-94 to 2011-12. Assuming state plan outlay as cent percent, it can be seen from the table that Budgetary provision has always remained less than the planned outlay, excepting last 4 years from 2008-09 to 2011-12 when budgetary allocations matched with the State Plan outlay. The budgetable outlay was 85.4 per cent of the state plan outlay during first five years from 1993-94 to 1997-98, which dropped to as low as 52.7 per cent of the plan outlay during next five years from 1988-89 to 2002-03. There was a significant improvement in budgetable outlay at 93.4 per cent of State Plan outlay during third period from 2003-04 to 2007-08. This is an indication of the state policy to participate more actively with a view to bring rapid tribal development. The same trend seems to have been continued during the more recent period from 2008-09 to 2011-12 but it is difficult to comment upon administrative efficiency of the state machinery in better allocation and utilization of TSP funds because the figures of actual expenditure for the recent two years could not be available from Tribal Development Department. The TSP allocations are in line with the ratio of Tribal population to total population of the state. Throughout the period covered in the above table shows that the ratio of TSP outlay to state plan outlay ranged from 5.5 per cent to 9 per cent of the State Plan outlay. Eliminating year to year fluctuations, five yearly averages definitely show an improvement from 8.1 per cent to 9.2 per cent by 2008-09. This can be termed as allocate efficiency of funds for Tribal Development. The success rate is depends on its implementation because utilization of funds transmit the benefits of plans to the people for whom the plan is made. Unfortunately, implementation of TSP is not as efficient as the allocation part of it. It is seen from the Table that actual implementation of TSP through expenditure against allocations is poor. During first period of 5 years from 1993-94-1997-98, on an average, only 92.5 per cent of allocations could be utilized. This ratio dropped to a miserable level of 55.3 per cent during next five years from 1988 -89 to 2002-03. This ratio improved to 95.2 per cent during 2003-04 to 2007-08 and there can be no comments on utilization of funds during 2008-09 to 2011-12 due to non-availability of the figures of actual expenditure. If the funds for any development projects are not released in time and in adequate volume, implementation is always delayed resulting into rise in the cost of

project completion. Cost escalation becomes a major hindrance in the way of bringing about desired development at desired time.

### 3.14 Important Sub-Sectors of Tribal Development

The Tribal Development Department has provided the outlay over the period from 1998-99 to 2011-2012 for important sub-sectors such as Jawahar Rojgar Yojana, for employment guarantee, Rural Water supply for making a provision for supply of safe drinking water, Public Health for rendering health services to tribal population, Education for literacy and attainment of levels of education for tribal people, Roads for providing access to transport system for both, passengers and goods, and finally, Welfare of Backward Classes etc. as follows Table presents data on six heads of Tribal Development aimed at fulfilling different objectives of Tribal Development for the period from 1998-99 to 2011-12 distributed into three periods for comparing improvement or otherwise over time. Expenditure on Jawahar Rojgar Hami Yojana, Road Development works, Education, Public Health and Rural Water Supply Schemes show a continuous declining share over time; whereas the expenditure on welfare of Backward Classes, a single head of development expenditure shows a long-term rising trend.

**Table-3.21:** Outlays of Tribal Development Department over Important Sub-Sectors from Nashik District of Maharashtra (₹ in Lakh).

Year	Jawahar Rojgar Hami Yojana	Roads Development	Educa-tion	Public Health	Rural water supply	Welfare of Backward classes	Total Allocation for heads
1998-99	3834.2	8264.5	3121.5	5346.3	2627.0	5608.9	28802.5
1999-00	4398.5	9246.9	2831.3	5780.2	3696.7	5557.2	31510.7
2000-01	3414.1	3415.7	2841.3	5066.6	3447.4	7474.1	25659.2
2001-02	3763.4	4050.0	2907.8	3127.5	2649.1	6861.2	23358.9
2002-03	3854.9	5226.3	2768.3	4105.1	1954.8	6994.6	24904.0
<b>1998-03 Average</b>	<b>3853.0 (14.4)</b>	<b>6040.7 (22.5)</b>	<b>2894.0 (10.8)</b>	<b>4685.1 (17.5)</b>	<b>2875.0 (10.7)</b>	<b>6499.2 (24.2)</b>	<b>26847.0 (100.0)</b>
2003-04	4396.0	4941.8	2555.4	4484.0	2053.1	8487.9	26918.2
2004-05	4842.6	2959.5	1240.3	7479.7	4736.2	21048.0	42306.1
2005-06	5168.3	7202.0	581.1	11489.0	6654.5	39733.7	70828.5
2006-07	5500.7	7562.7	1820.3	10149.8	3955.1	43123.9	72112.4
2007-08	4120.7	13229.4	36.8	13437.4	4632.7	82377.3	117834.2
<b>2003-08</b>	<b>4805.6</b>	<b>7179.1</b>	<b>1246.8</b>	<b>9408.0</b>	<b>4406.3</b>	<b>38954.2</b>	<b>66000.0</b>

Year	Jawahar Rojgar Hami Yojana	Roads Develo- pment	Educa- -tion	Public Health	Rural water supply	Welfare of Backward classes	Total Allocation for heads
<b>Average</b>	<b>(7.3)</b>	<b>(10.9)</b>	<b>(1.9)</b>	<b>(14.3)</b>	<b>(6.7)</b>	<b>(59.0)</b>	<b>(100.0)</b>
2008-09	2397.4	17288.6	34.1	12939.6	4292.9	94023.1	130975.7
2009-10	4910.2	32329.7	1690.1	13159.4	4030.5	104906.5	161026.3
2010-11	24803.2	21889.6	1400.0	11431.5	3516.7	133316.8	196357.8
2011-12	18077.6	32701.6	2623.0	17994.5	5297.2	184981.7	261675.6
<b>2008-12 Average</b>	<b>12547.1 (6.7)</b>	<b>26052.4 (13.9)</b>	<b>1436.8 (0.8)</b>	<b>13881.3 (7.4)</b>	<b>4284.3 (2.3)</b>	<b>129307.0 (69.0)</b>	<b>187508.9 (100.0)</b>

Source: Socio economic survey of Maharashtra Note: Figures in the brackets are indicating per cent to total allocation of all the six sub plans.

Though the former 5 services need much development, especially for the tribal population, it is not known as to why the relative share of expenditure on these much desired services is declining? In terms of absolute expenditure, there is over ten times rise in money expenditure on all the six heads of development, but if the expenditure is deflated by the amount of inflation rate over the period, there is much likely hood of real expenditure on development has declined rather than increased. This is not a real political will to develop tribal community. From the above discussion, following inferences have been arrived at the allocations for Tribal Sub Plan are not well thought the funds are allocated under different heads of Tribal Development which is depending upon funds available at the state level. No Special priorities for Tribal development are specified as these are not reflected in budgetary allocations. There seems to be no rationale behind deciding the priorities in Tribal Development. It seems that no feedback on the needs of Tribal people is collected while deciding on schemes for their development, which is the core part of any plan for tribal development. Allocations for TSP are too inadequate in relation to their socio-economic backwardness and that the implementation is too sluggish as has seen in the underutilization of scanty funds at the disposal of Tribal Welfare Department. A more Humanistic Approach is needed to tackle the problem of overall development of tribal community as the gap between advanced communities and tribal community is too wide.

The present study exploited the Census of India data from 1991-2011 to present the changes in growth of tribal population at the state level and furthermore,

district level changes in growth of tribal population in Maharashtra. Moreover, data on literacy and educational attainment from Census of India 1991 and 2001, 2011 have been used to examine the district level variations in tribal's socio economic status. We also computed gender disparity index to examine the male-female disparities in educational attainment among tribes. We have used primary data from the sample villages to examine the enrollment ratio and dropout rates among tribal population for various grades of schooling. Study helps to understand the spatio-temporal variations and changes in the educational attainment among tribal population. We also focus on gender differentials in occupation patterns among tribal population across districts. This was again tested with the primary data with number of occupational categories among male and female respectively. This analysis throws important light towards the economic organization of life among tribal community in the state in general and the tribal population of sample villages in particular. Another important dimension of life among tribal population relates to their habitat and surrounding physical environment. Focusing on this important facet of tribal community, the present study conducted a detail investigation of the housing and living condition among tribal population based on the primary data of sample villages. The study firstly looks into the types of houses mainly used by the tribal community, that is, zopadi, kuccha house, semi pucca and pucca / RCC house. Secondly, we look at the access to crucial housing amenities enjoyed by the tribal communities in the sample villages. Here, we focus on the access to source of drinking water (government tap, own tap, well, hand, pump, river, stream, hand pump and river, hand pump and well), sanitation (bathroom and latrine) cooking fuel (Chulla, shegdi, stove, gohar gas, LPG) and source of lighting (electricity). Thirdly, we examine participation of scheduled tribe's community in the political process at various levels. The major household amenities examined include radio/ transistor/ tape, television, electric fan, bicycle, two-wheeler etc. An important dimension of tribal community relates to their economic organization. Since, they are often engaged in primary occupational pursuits; hence access to landholding could be a very crucial indicator to capture the economic organization among tribal population. An important dimension related to the wellbeing of tribal community related to their economic circumstances, nutritional status and health condition. Tribes, especially the landless who have no documentary records to prove their identity find it difficult to get the benefits of Government Schemes

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The Tribal Sub-Plan was a strategy for the socio-economic development of Scheduled Tribes, which has been in force from the Fifth Five-Year Plan. As mentioned earlier, the primary objective of the TSP was to improve the quality of life of tribals through the enhancement of income, health and educational status and the development of physical and social infrastructure. The ITDPs are operational units for executing the TSP. According to a Planning Commission's there are 194 ITDPs, 252 MADA pockets and 78 tribal clusters in 20 states in which 24 ITDPs implemented the TSP in Maharashtra. In spite of the vast administrative infrastructure and reasonable budget, the Tribal Development Department is still carrying on with four core functions, which focus on Ashram Schools and Hostels and the supply of electric motor pumps. Monitoring and review has been found to be the weakest link in implementation of the Tribal Sub-Plan in Tribal area of Maharashtra. The fact is that only 2 per cent population has reduced the below the poverty line among the tribals in the Tribal Sub-Plan areas of Maharashtra. This is perhaps due to the political interference and the vested interests of politicians. The Shabri Mahamandal has been spent crores of rupees thus far only limited tribal have been benefited from such a huge amount.

The ITDPs are the main units that implement the TSP at the grass root level. However, this is not accompanied with the necessary financial and administrative powers to perform their expected functions effectively. Each of the four sub-units of the TDD implements certain redundant functions. The implementation of these functions translates into an additional burden on the scarce resources. There are a number of schemes of the TDD, which are duplicated in the form of ZP schemes. This also means the wastage of resources. There have been no efforts for periodical assessments of the schemes being implemented in the TSP to iron out this duplication. Inter-sectoral convergence is an essential ingredient for overall development is almost absent. For instance, even though basic needs, employment and reforestation are correlated, schemes are implemented in isolation. Awareness of Tribal Development Schemes among the tribals is less or absent.

The study of socio-economic status of Tribal population in Nashik, Maharashtra attempts to bring out the variations in the level of socioeconomic status and patterns of livelihood conditions among the tribal population from spatio-temporal perspective in the remote areas of Maharashtra. By virtue of employing both

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the primary data of the selected sample from the field and secondary data from Census of India (1991-2011), this study portrays the spatio-temporal variations in the patterns of population change, educational attainment, occupational structure, household assets and housing conditions, status of landholding, intersection of poverty, nutrition and health status, and overall socioeconomic development status among tribal population across districts. Given the dearth of studies in the area of geography of tribal population and intersection of various associated socioeconomic, nutritional and health status characteristics, this study stands out to supplement the available limited macro information from Census data with the primary data collected from the selected sample village to extend the scientific knowledge and understanding of the history of population structure, growth, spatial variations and factors influencing the socioeconomic, nutritional and health status among tribal population and their participation in political process.

The major findings of the study, that emerged from the study needs to be highlighted. It is inferred that the proportion of tribal population to the total population in the study area, i.e. in north-western districts of Maharashtra (25.08%) and in the state of Maharashtra (9.27%) has declined (22.90% and 8.85%) despite their absolute increase during 1991-01. But the proportion of tribal population in the north-western part of Maharashtra, the area undertaken for study, has augmented from 39.88 per cent to 43.09 per cent and the growth rates have declined in the study area (from 29.03% to 26.65%) as well as in the state (from 26.79% to 17.20%). The decline in the tribal population's share and growth rate are attributed due to malnutrition, under nutrition, recognition of tribals to SBC and migration to the neighboring state of Gujarat for earning their livelihood. All this shows mass illiteracy and basis of exploitation. Their literacy has increased by 20.66 percentage points from 26.29 to 46.45 per cent, between 1991, 2001 and 2011. The tribal literacy in the study villages (48.25%) is less than the literacy for the same segment at state (55.20%) and the country (47.10%) levels. Male-female tribal disparity in literacy was much higher than the non-tribal as the literacy for the later was (82.82%) much higher than the former (46.95%). The regional variation in tribal literacy has come down. The extremely some parts of the district were identified with low literacy. Tribal literacy (48.25%) in the villages in 2006-10 was extremely low. Females' literacy (42.67%) was much less than the males (55.47%). As we move from the primary to higher



levels of education the dropout rate increases and proportion of educated persons decreases. Hardly 12 per cent tribals were with primary and 06.79 per cent with graduation. To bring tribal development without generating and developing human resource, it seems just impossible. The scheduled tribes are predominately dependent on agricultural but the proportion has declined by 4.39 per cent from 84.77 per cent in 1991 to 80.38 per cent in 2001 and 76.30 percent in 2011 the state. Tribal women work in agriculture sector as agricultural labourers thus higher the concentration of tribals lesser is the modernization and proportion of agricultural labourers. In secondary sector (3.08%) tribals are insignificant because of their illiteracy and backwardness. But in tertiary sector, their proportion (3.31%) is slightly higher than the secondary sector. The proportion of tribal cultivators has declined by 8.64% (from 49.08 to 40.44%) during 1991-01. Sample study has also proved that about 80 per cent tribals are in agricultural and quite a substantial proportion working as hired wage labourers. Higher the proportion of cultivators lower is the proportion of agricultural labourers and vice versa. High proportion of wage labourers mostly confined to particular part of the study area where commercialization of agriculture has been taken up. A very insignificant proportion of tribals have got the opportunity to work in the Ashram shalas as teachers, clerks and peons. Nearly two-thirds of the tribals (69.83%) live either in Zoparies or kucha houses (Temporary shades), and Hardly 0.08 per cent tribals having RCC or pucca houses. The tribal villages like in Surgana, Igatpuri, Baglan and Trimbak are extremely poor and therefore, 30 per cent or more live in house made of grass or leaves, which are insecure in all seasons. A very predominant proportion of tribal population lives in kucha houses in villages of in those tehsils in the district. Living in a pucca or RCC house is the indication of prosperity. The villages of Nashik was the only with about 0.91 per cent tribals were having pucca houses otherwise there is no single village having RCC house is found in the case study areas. Hardly one-fifth households were having sanitary provision in the house and one-third was having bath rooms. About half of tribals' houses were electrified and less than 9 per cent households were having telephones. Around 80 per cent tribals use Chulla for cooking purpose. Those who use gobar gas/ stove or LPG are a few particularly the chiefs of the village or teachers, otherwise not. More than two-thirds do not have any provision or source of safe drinking water. About 22 per cent tribal households were having TV, 7 per cent fan, less than 10 per cent two-wheelers. More than 33 per cent tribal households were landless (2006-10).

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Some villages in district has been identified, where majority of the tribals are becoming landless and it in been increasing drastically. The wide inequality in land ownership exists among the tribals and they are losing land to non-tribals and this kind of exploitation is still going on. It is found that on an average 40.55 per cent tribal land in the north-western part of the state, where majority of tribal population is concentrated, has been alienated to non-tribals. More than 32 per cent land ownership has been lost by tribals to non-tribals in Malnutrition among the tribals in the case study villages is a serious problem especially among the children in the age group 0-6. It is found 58.10 per cent tribal population could not get sufficient food. Majority of tribal population is stricken with poverty. The non-tribal population in tribal areas is comparatively much better on the measurement of the same indices. The tribal villages located in marginalized areas are the most lagging ones.

As per argued by elected representatives of Nasik district within rest of Maharashtra, there is a notable inequality and discrimination particular in the allocation and distribution of funds. Nashik is not considered adequately and hardly five per cent of the funds of rest of Maharashtra this fund are to be allocated by the Regional Development Board for Khandesh. The estimation of backlog and distribution of funds based on region as a unit would be inappropriate. North Maharashtra districts have suffered due to choice of region and district as relevant allocating units. The political representatives recommended that the computation of backlog should be made with 'taluka' as the appropriate unit. The Tapi basin of North Maharashtra has lowest quantum of water that could be tapped and most of the Godavari basin areas in this district are draught prone. In order to overcome this shortage, there is a demand for planning of irrigation projects based on 50% dependability instead of the present criterion of 75% dependability. Farmer groups in this region have suggested increase in the subsidy of micro irrigation from present 50% to 90% and the present limit of five acres for the purpose of subsidy should be relaxed. There has been demand for revival of ' system with necessary support by Government and distribution of water to water user societies on volumetric basis. In order to increase area under irrigation, river linkages between Tapi and Girna Rivers have been suggested. In addition to this, in submissions received, several other water diversion schemes have also been suggested to us. Elected representative of Dindori has argued for more intensive survey and use of hilly regions in Dindori and Peth for

the purposes of series of different sized dams which would supplement present six large dams and thirteen diversions schemes. Similarly, it has been argued to us that conservation of the forest requires establishment of forest lakes. For storage of larger water bodies meant for forest protection the present forest rules should be relaxed and suitably modified. In order to facilitate approval and progress of drinking water as well as irrigation water projects, the prior water availability certification conditionality should be relaxed for tribal regions. Nandurbar and Dhule districts of Khandesh have very large tribal population. The elected representatives of these tribal sections have complained about various deficiencies in functioning of the Tribal Sub Plan schemes. Due to reservations and restrictions of the Forest Act and Forest department, development of roads has been held back and the area has remained very poorly connected to adjacent regions. Many of the organizations and representatives have voiced their dissatisfaction with the extant policies dealing with the development gaps. Many of them have advocated the use of taluka as the appropriate unit for identifying development gap. Many of the submissions have complained about the discriminatory treatment within districts. Similarly, most of them have drawn attention to difficult terrain of the region and need for redefining appropriate norms. Also there have been long pending demand for Manmad-Indore railway connectivity which was voiced to us by many stakeholders. Tapi Irrigation Development Corporation has listed several incomplete as well as alternative schemes for 'accelerated benefit' and enlarged coverage of irrigation facilities in this region. Chandwad and Deola are the two persistently draught affected talukas. The representative from this region have argued in favor of reorienting east flowing rivers towards west and implementation of Daman Ganga project in addition to several small irrigation schemes and deepening of existing canal network to improve their carriage capacity. Similarly, Igatpuri and Trimbakeshwar talukas are distinct hilly regions with very high rainfall (2500 to 4000 m. m). However, due to the nature of rocky topography it is difficult to store the rain water received. Hence in spite of high rainfalls these talukas suffer from severe water scarcity after the rainy season. Despite availability of irrigation water, large tracts of land in Surgana, Peth, Trimbakeshwar, and Igatpuri talukas of Nasik suffer from extreme water scarcity. Due to the hilly terrains of these talukas, conventional irrigation canal system is mostly unfeasible. Hence, there is a need to tap and exploit water potential through Lift irrigation schemes. Increased availability of irrigation water would considerably improve

agricultural productivity and employment in Surgana, Peth, Igatpuri and Trimbakeshwar talukas. It would alter the traditional cropping pattern mostly dominated by paddy and raggi and promote several vegetable crops. This shift in the cropping pattern would provide enduring basis for illumination of malnutrition as a problem, in these predominately tribal talukas.

In the representation from Nasik Zilla Parishad, a demand has been made for revival of monopoly procurement of grain produced by the tribals. Similarly, to enlarge the access of benefits of several schemes to tribal population, the income limit is expected to be raised to Rs. 40,000/-. Most of the residential schools for the tribals are available up to X Standard (SSC). In order to improve the access to further higher education, demand for higher secondary schools and colleges for tribal regions have been made. Most of this hilly cum tribal talukas do not have roads connecting villages. Many of these Wadis and Padas have the population size of 50 to 100. Due to population criterion of Prime Minister Gram Sadak Yojana most of these Wadis and Padas remain excluded from the scheme. We have also received submission from Malegaon which argues for cancellation of MIDC. It has been pointed out to us that land has been acquired with reservation remark on 7/12 extracts. As a consequence of such reservation farmers are not able to get loans from banks nor can they sell or purchase the potentially acquired land. Malegaon MIDC was sanctioned 30-35 years back but it has no operative unit so far. Considering the resistance of the farmers and weak prospect of the functioning of MIDC, there has been a demand for repeal of the MIDC scheme in Zodage. In these two talukas, there has been a demand for conversion of flood control canals into irrigation canals. The need to undertake de-siltation of traditional, small and medium size irrigation scheme lakes and further in sensitization of farm funds by raising the subsidy on plastic paper to 75% to 90% has been stressed. There are several small but historically significant religious pilgrim centers. Restoration and conservation of many of the ancient temples would provide further boost to 'yatra' based tourism in this region. It also needs to be appropriately supplemented by proper maintenance of bridges and roads in this region.

Malegaon is one of the large urban centers in Nasik District and it has been expanding fairly rapidly. It has been pointed out to us that financial position of such Class I, Class II towns is extremely weak. Very large part of expenditure is on salaries

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of municipal employees and teachers. The Municipal Corporation has to frequently borrow from the State Government for the payment of salary expenditures. Inclusion and merger of adjacent villages have further increased the burden of this corporation. Such weak Municipal Corporations which have to bear a large burden through merger of villages need to be supported by additional financial packages. There has been a demand for separate Malegaon District for quiet sometime and our committee received the submissions reiterating the demand. Nasik district has several emerging and established industrial sectors considering preexisting textile units in Malegaon and Yeola. Development of textile cluster for Malegaon and Yeola has been suggested. Small Irrigation Schemes electrification of 'wadi' and 'padas' and establishment of primary as well as secondary food processing units have been suggested to slow down and prevent large scale seasonal migration from tribal regions. Similar to Dhule district, demand for establishment of separate universities in Malegaon and Manmad has also been voiced to us.

The regional imbalance has emerged through three different sources (1) imbalance due to investment made out of budgetary provisions, (2) imbalance created due to policy distortion and (3) historical imbalance due to natural resource disparity or geographical and social disadvantages. Several groups have made an appeal to us that special industrial, social, education and health effort would be needed to improve the status of socially disadvantaged group of tribal population. There has been a demand for additional financial provision for up-gradation and maintenance of primary schools and protective walls for the primary schools to prevent encroachment and illegal occupation in the adjacent compound of primary schools. Similarly, there is a heavy demand for up-gradation and maintenance of Primary Health Care Centres (PHCC) as well as establishment of new Primary Health Care Centres and relocation of some of the existing Primary Health Care Centres to improve reach of the services. Vacancies and non-availability of qualified personnel in PHCC and urgent need to fill these vacancies have also been highlighted in several submissions. Given the inaccessible and hilly terrain the PHCC require a fleet of vehicles and ambulances. Maintenance of these vehicles needs to be sufficiently provided for. Paucity of these vehicle/ambulance support results into poor access and poor quality of health services. It has been pointed out to us that the benefits of the schemes under Tribal Sub Plan

are prevented due to variety of pre- conditions imposed in implementation of these schemes.

The study shows that the several programmes have been introduced to improve the economic conditions of the tribal population in the state of Maharashtra. During the fifth five-year plan, Maharashtra government has initiated the tribal sub-plan (TSP) for the tribal development. It was during the period 2005-06 to 2007-08; TSP outlay was in accordance with the proportion of the scheduled tribe population as per the recommendations of Sukhatankar committee. The study found that tribal development schemes have not brought any perceptible changes in the life of majority of the tribal people. As per the Comptroller and Auditor General of India Report (2008), during the last thirty years Maharashtra government has spent on an average Rs. 13 lakh on each tribal family through tribal development programme. But the study shows that all these efforts are project based without actual capability development of the tribal people. For the successful implementation of tribal development schemes, tribal people should have greater access to these schemes and the Integrated Tribal Development Office should be within their reach. For that Integrated Tribal Development Office should be established at district level and complicated procedure and documentation required for these schemes should be eased. It is also essential to spend more proportion of funds on the individual beneficiary schemes. At the same time necessary action should be taken to curb the mass level corruption in the implementation of the tribal development plans.

A Geographical Analysis attempts to bring out the variations in the level of socioeconomic status and patterns of livelihood conditions among the tribal population from spatiotemporal perspective in the remote areas of Maharashtra. By virtue of employing both the primary data of the selected sample villages from the field and secondary data from Census of India (1991-2011), this study portrays the spatiotemporal variations in the patterns of population change, educational attainment, occupational structure, household assets and housing conditions, status of landholding; intersection of poverty, nutrition and health status, and overall socioeconomic development status among tribal population across districts and selected sample villages (taken as case studies) in Maharashtra. Given the dearth of studies in the area of geography of tribal population and intersection of various associated socioeconomic, nutritional and health status characteristics, this study

stands out to supplement the available limited macro information from Census data with the primary data collected from the selected sample village to extend the scientific knowledge and understanding of the history of population structure, growth, spatial variations and factors influencing the socioeconomic, nutritional and health status among tribal population in Maharashtra.

The present study exploited the Census of India data from 1991- 2011 to present the changes in growth of tribal population at the state level in Maharashtra and furthermore, district level changes in growth of tribal population. Moreover, data on literacy and educational attainment from Census of India 1991 and 2011 have been used to examine the district level variations in tribal and non-tribal literacy rates. We also computed gender disparity index to examine the male-female disparities in educational attainment among tribal and non-tribals during 1991-2011. We have used primary data from the sample villages to examine the enrollment ratio and dropout rates among tribal population for various grades of schooling. This chapter helps to understand the spatiotemporal variations and changes in the educational attainment among tribal population vis-à-vis non-tribal population. It further shed important light on the state of enrollment ratio and dropout rates among tribal population. The study also investigated the occupational structure among tribal population across districts in Maharashtra using Census of India data 1991 and 2001. These results were further cross-examined using primary data from the sample villages, where we highlighted important occupational categories in which tribal population was actively engaged. We also focus on gender differentials in occupation patterns among tribal population across districts during 1991-2001 Census data. This was again tested with the primary data with number of occupational categories among male and female separately. This analysis throws important light towards the economic organization of life among tribal community in the state in general and the tribal population of sample villages in particular.

Another important dimension of life among tribal population relates to their habitat and surrounding physical / built environment. Focusing on this important facet of tribal community, the present study conducted a detail investigation of the housing and living condition among tribal population based on the primary data of sample villages. The study firstly looks into the types of houses mainly used by the tribal community in the sample villages, that is, zopadi, kuccha house, semi pucca and

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pucca / RCC house. Secondly, we look at the access to crucial housing amenities enjoyed by the tribal communities in the sample villages. Here, we focus on the access to source of drinking water (government tap, own tap, well, hand, pump, river, stream, hand pump and river, hand pump and well), sanitation (bathroom and latrine) cooking fuel (Chulla, shegdi, stove, gobar gas, LPG) and source of lighting (electricity). Thirdly, we examine the access to various housing assets used by the tribal communities in the sample villages. The major household amenities examined include radio/ transistor/ tape, television, electric fan, bicycle, two-wheeler, and four-wheeler. An important dimension of tribal community relates to their economic organization. Since, they are often engaged in primary occupational pursuits; hence access to landholding could be a very crucial indicator to capture the economic organization among tribal population. Based on this idea, we used Agriculture Census data of Maharashtra related to the ownership of landholding in order to capture the economic organization of tribal population across districts of Maharashtra during 1990-91. We classified the ownership of landholding among tribal population in five major groups (marginal land holding (below 1.00 ha); small land holding (1.00 - 2.00 ha); medium land holding (4.00 - 10.00 ha); large land holding (above 10.00 ha) to assess their economic standing. We also used the primary data from the sample villages to examine the recent scenario of landownership among tribal communities in Maharashtra. An important dimension related to the wellbeing of tribal community related to their economic circumstances, nutritional status and health condition. In order to capture this important dimension of tribal community, we analyzed the per capita income, incidence of poverty and below poverty line households among sample tribal villages. Furthermore, we used information on per capita calorie intake and body mass index to identify the magnitude of food deficient tribal households, malnutrition among children and undernourishment (BMI 18.5 & BMI 25.0) among adult tribal population in the sample villages. We finally examined the comprehensive scenario of overall development status of tribal population across districts in Maharashtra during 1991 ad 2001, based on six important indicators, namely, percentage tribal literacy rate, percentage tribal female literacy rate, percentage of urban tribal population, percentage of tribal nonagricultural worker, percentage of tribal main worker and sex ratio among tribal population. This exercise was undertaken to assess the spatio-temporal variations in the overall level of development among tribal population across districts in Maharashtra during 1991-2001. Moreover,



we also devised a measure of overall socioeconomic development of tribal population in the sample villages based on 20 indicators of socioeconomic development to highlight the comprehensive view of well-being among tribal population across villages under investigation.

These regions are lacking various facilities although the state and central government declared many tribal development plans, but unfortunately they could not reach in to the grassroots level of the tribal population. It needs thoughtful planning to develop the tribal regions as well as the tribal population to raise their socioeconomic status. Linkages with other Departments the Tribal Development Department receives 9 per cent of the total State Outlay, out of which nearly 7.5 per cent is allotted to other Departments such as Health, Women and Child, Agriculture etc. However, the monitoring of the programmes implemented by other Departments is the weakest link. There is a dearth of qualified manpower for the task of monitoring. It is recommended that the Tribal Development Department should recruit qualified personnel to formulate, monitor and evaluate schemes implemented by other Departments to oversee good governance. The Tribal Development Department should also plan schemes for other Departments.

The Nucleus Budget gives freedom to the Integrated Tribal Development Projects to formulate, implement, monitor and follow-up need-based programmes for tribals. In this regard, it is recommended that- The ceiling limit of the Nucleus Budget per ITDP should be increased; Adequate funding under the Nucleus Budget should be provided for areas under the Tribal Sub-Plan, as well as those outside it; The Collector and the ZP Chief Executive Officer should be involved in the planning, implementation and follow-up of need-based Nucleus Budget programmes; and The involvement of Self-Help Groups, Gram Sabha officials, Panchayat Officials and the tribal Community is necessary while planning the Nucleus Budget programmes. Also some of the tasks that could be outsourced to well established. The management of Grain Bank Schemes; the planning, implementation and follow-up of Shabri Mahamandal schemes; the management of Self-Help Groups in tribal hamlets; the provision of mobile clinics, X-ray facilities, eye care services, pathological laboratories etc. in tribal areas; training, awareness generation and the empowerment of tribals, as well as grass root level workers; the catering services in tribal hostels to Self-Help Groups; the inspection of Aided Ashram schools; the installation of hand

pumps and bore wells in tribal hamlets; the production and marketing of tribal handicrafts; and Plantation and forestation.

Currently, development schemes are implemented in a piecemeal manner. But there is a need to evolve a common package of schemes for a family, as well as the hamlet. For example, a tribal hamlet must have access to all of drinking water facility throughout the year; Proper drainage system; Appropriate housing facilities; The Wadi Programme in the case of landholders; Linkage with roads; Anganwadis; The availability of first-aid and medicines in the Anganwadi; Balwadis; Primary schools; Veterinary clinics; Adivasi Samaj Sevak; Padaworker; The distribution of livestock; Fodder Bank; Distribution of agriculture tools; Seed Bank; Grain Bank; Kitchen garden programme; Skill up gradation training etc; Mobilization of human resources; Income generation programmes through cottage industries etc. Forest and land are two important assets associated with tribal livelihood. Any changes, deterioration, alteration of these natural assets have a direct impact on tribal life. Efforts must be made by the Integrated Tribal Development Programs to mobilize and develop these resources. Separate funds should be allocated for the same. Tribals in outside Tribal Sub-Plan should be given equal attention, as regards their development. The Integrated Tribal Development Programs must collaborate with the Cooperation Department to develop tribal co-operatives and initiate projects such as flourmills, rice mills, bakery, confectionery, sericulture, vermi-culture, mushroom production, co-operative farming etc. There is a need to be more efficient with the funds spent on building Ashram schools. The Tribal Development Department must plan and outsource schemes pertaining to water conservation and rain harvesting to well establish NGOs and institutions, so as to promote the conservation of water in tribal areas. The TDD should give serious attention to the issues discussed in the National Tribal Policy like displacement and resettlement; Intellectual property Rights; development of Primitive Tribes; Impact of deforestation on tribal life; Unemployment; Health and Nutrition; research; and Culture preservation. There is also the need to provide quality amenities to students and nutritional food. It is further recommended that the Wadi programme should be initiated in every Ashram school.

The tribal economy has traditionally been a subsistence economy in which food security is sought through the collection of forest production, fishery and seasonal cereal production using primitive technology. In addition to the economic

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dependence on forest, there has been an eco-cultural bond of tribals with forests. Monographs by social scientists clearly point out sacred zones, grass, mountains, spots, trees, shrubs, burial grounds, places of shamanist training etc which hold a great cultural significance to tribals. However, the rapid depletion of forests has shattered their cultural bonds and economic dependence on forests. In certain depleted zones, tribes who are landless and depend on selling firewood for survival, find it extremely difficult to make ends meet. In fact, during interactions with tribals, many responded by saying that “Karvi” sticks and bamboos which once available in abundance have become rare. They find it difficult to find its substitute for making walls. There is an urgent need to study the impact of deforestation on tribal economy. The tribal land is being forcibly seized through the approaches like- Tribal Land Close to Cities and Town- Builders and economically powerful people take away land of tribal close to the cities and town to build buildings, farmhouses, resorts etc. In Scheduled Areas, in times of crisis money lenders and politically powerful personalities take tribal land on lease, illegally for very meager amount and at times ask the real owners to till the same as labourers. To sum up, forest and land have been the two major assets of the tribals. The deterioration of both has a direct impact on tribal economy. Yet another issue regarding tribal land is depriving landless tribes from getting land. Displacement and Resettlement Compulsory acquisition of land for construction of dams and roads, quarrying and mining operations, location of industries, reservation of forests for National Parks and other environmental reasons forces tribal communities to leave their traditional abodes and land- their chief means of livelihood. Displacement of tribals from their land amounts to the violation of the Fifth Schedule of the Constitution, as it deprives them of control and ownership of natural resources and land, which are essential for their way of lie.

Our study suggests that while social divisions are indeed important, they need not be immutable structures that freeze the economy into permanent underdevelopment. Indian society is among the most divided anywhere, and the roots of these divisions go back thousands of years. Transparency is also needed for the effectiveness of any program. Transparency is need not only at the government level but also throughout the hierarchy, including private service providers. Every developing nation should upgrade their system and up to an international standard. To make the tribals safe, secure, healthy, self-reliant and dignified citizens of the country

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to build up inner strength, leadership, natural and human resources of the tribal people, by improving their organizational capabilities, that will assure them security and dignity. There should be the strategy of effective planning, implementation, monitoring, evaluation and follow-up of the Tribal Sub-Plan and policies with the help of qualified, trained physically and mentally fit manpower; Decentralization of financial and build the inner strength of tribal people. It is a prior need to promote participation of tribals in development programmes and Indian politics to feel the social, economic and educational gaps between the tribals and non-tribals.

## **CHAPTER-4**

### **ELECTORAL PARTICIPATION AMONG SCHEDULED TRIBES**



## **CHAPTER-4**

### **ELECTORAL PARTICIPATION AMONG SCHEDULED TRIBES**

#### **4.1 Background**

Historically, indigenous peoples have seen their rights denied by the simple mechanism of depriving them of citizenship in the state structure built around their traditional territories (Barnes et, al., 1995; Weller and Nobbs, 2010). Electoral participation is an essential part of democratic process which determines the success of a democracy. The liberal republics that followed centuries of Iberian or British colonialism, crafted various legal devices to deprive indigenous peoples and other subdued social groups from enjoying basic citizenship rights, denial of citizenship continued until recently in some countries (Weller and Nobbs, 2010). The political sociology of Almond and Verba (1963) has strongly influenced by sociological structural functionalism. Structural functionalism emerged in the late 19<sup>th</sup> and early 20<sup>th</sup> century in the context of intense social change and the emergence of destabilizing mass political movements spurred by industrialization and political enfranchisement. It was the potential disintegration of society at the hands of rapid change that motivated early structural functionalists (Pavone, 2014). Legitimacy in a democracy seemingly rests upon the public's positive opinions of representative government and its institutions. Legitimacy in a democracy seemingly rests upon the public's positive opinions of representative government and its institutions. Electoral participation is a process of change and considered as an essential ingredient of every polity particularly democratic form of government (Mc Closky, 1968; Milbrath and Goel, 1977; Naqvi, 1989; Myron Weiner and Guha, 1996; Sharma, 2004; Rajadhyaksha, 2004; Ringmar, 2005). It is an important device through which people's preferences are transmitted to the government decision making apparatus. However, it is being felt now that democratic politics is not meaningful unless it ensures equal participation of all the people. The problems of Scheduled Caste and Tribes are not being tackled effectively in India. It is not merely a legal or constitutional issue; but it is also a socio-cultural issue. Legal and constitutional provision for Scheduled Caste and scheduled tribes may not serve the purpose in the political culture but the

problems can be analyzed or understood in various ways. The concept of Scheduled Tribes is the outcome of several important critiques and debates generated by the people's movement throughout the world. As we know as democracies have been established in Africa, Asia, Eastern Europe, and Latin America, concerns have been raised regarding the extent to which citizens participate in public decisions. Merely crafting democratic institutions from above is not enough, it is argued. Unless citizens have faith in these institutions and unless they engage in large numbers with diverse processes of self-governance, democracy might end up being no more than an empty shell, devoid of substance, and often providing merely a thin cover for dictators and authoritarian regimes (Mathew, 2001a & b; Mamdani, 1996). As Huntington, (1968) and Kohli, (1990) stated, higher electoral participation does not always guarantee that democracy will flourish; but Government could be more effectively held to account, constitutionally guaranteed rights can be enforced, and individuals and communities demands can be better represented within the policy process when ordinary citizens show their active participation in the politics of their country (Barber, 1984; Bennett and Bennett, 1986; Ost, 1995; Barnes, 1999; Barnes 1998; Mansbridge, 2003).

As more people are drawn into the business of democratic decision making the democratic process gets legitimized across a wider domain. Voting turnouts can often overstate the extent to which citizens truly participate in public decision making. Citizens can be mobilized to vote through threat or inducement even when they have no clear choice among competing candidates and sometimes even when there are no competing candidates. So voting figures cannot be relied upon to provide a clear indication of people's participation in democratic self-governance (Verba et al., 1995; Weller & Nobbs, 2010); other indicators, related to participation in campaigning, contacting, and protesting, need to be consulted to assess how actively citizens engage with diverse processes of public decision making. Participation, in its simplest form, means the manifestation of redistribution of power that challenges patriarchal ideology and the upper caste dominance. Equal participation is transformation of the structures or institutions that reinforce and perpetuate caste discrimination (Milbrath and Goel, 1977; Weiner, 1989; Mitra, 1991; Rosenstone & Hansen, 2003 and 1993). Equal participation is also the process of challenging existing power relations and of gaining greater control over the sources of power (Conway, 2000; Cornwall, 2000; Das, 2004). It is a process that enables Scheduled Tribes to gain access to and control



of material as well as information resources and make them aware of their interests. It enables Scheduled Tribes to participate in decision-making and influence decisions in and outside the family. Equal participation is an essential starting point and a continuing process for realizing the ideals of Scheduled Tribes liberation and freedom (Newton, 1997; Bratton, 1999; Blair, 2000; Conway, 2000; Banerjee and Somanathan, 2001; Bhaskaran, 2006).

Equal participation of Scheduled Tribes could be activated through many strategies like promoting education; enacting legislations to protect their rights and check caste discrimination; providing ample employment opportunities; ensuring political equality not only in the equal right to franchise but also the more important right to gain access to the formal institutionalized centres of power. From the point of view, the political aspect of electoral participation is the pre-requirement and the Scheduled Tribes feels politically efficacious. Without the development of sense of political efficacy among them, they can neither assert themselves in various spheres of life nor can they cope with their problems. It is here that the crux of this present study lies.

The factors influences to extent for the more active forms of participation are embraced among a wider section of the population. Different sets of factors have been identified and observed variously at macro, micro, and meso level interactions. For micro individual-level factors such as wealth, status, and education have been stressed; macro national variables, such as design of state institutions have been identified by another group of analysts and in addition, meso-level variables, operating at the level of community groups and social networks, have been stressed by a third group of studies, undertaken within the Nashik district of Maharashtra state and focused on process of active electoral participation and the socio-economic background. Among the macro, micro, and meso-level variables which makes the greatest difference for electoral participation. The particular attention has been paid to evaluate the contribution of social capital that relatively were expected and has a dominant influence on participation rates in civic community demands more effective public services maintained. The active and engagement participant depends entirely on the available level of social capital which has been defined as features of social organization such as networks, norms and social trust that facilitate coordination and cooperation for mutual benefit. The high social capital communities should act

together collectively more often than low social capital communities. Social capital are expected in this reckoning to provide not just the glue (which binds community members together into collective action) but also the gear, which directs community members toward participating in democracy building. While the first (glue) part of this expectation follows directly from the definition of social capital, the second (gear) part was not so self-evident. However, the ends toward which collective action is been directed do not follow automatically from this definition of social capital. The high social capital leads to high, low, or no participation in democracy may also be affected by the nature and capacity of a mediating agency. In particular, the orientation and organizational capacity of political parties might matter as much as or more than the inclinations of individual citizens. Social capital by itself a politically neutral and multiplier, as Berman (1997 a and b) suggested that neither inherently good nor inherently bad. Whether social capital strengthens, weakens, or leaves unchanged participation in democracy depends, in this view, on the nature and capacity of the mediating agency. In the empirical analysis that follows and examined the original social capital view, which claims that social capital translates directly into higher electoral participation, providing both glue and gear. It has also examined separately the agency view, namely, that capable agency is necessary in addition to high social capital; helps gear collective action, while social capital provides only the glue. The second task is to examine the social capital which provides both glue and gear, or whether gear needs to be provided separately by political parties or some other type of agency. The questions related to electoral participation in general and social capital more specifically, have addressed in the context of rural India. Democracy has been in place continuously for 67 years in this setting. Survey and study investigations conducted in the Indian context helped the validity of alternative theoretical claims related to electoral participation of Scheduled Tribes. The chapter deals with the study of responsible factors and agencies which helps or hinder in shaping the social and electoral participation of Scheduled Tribes. Participation of Scheduled Tribes respondents from Nashik district; it has also deals with the leadership and its social barriers in to achievement of equal opportunity in quality education, career and equal remuneration at all level. It includes the socio-economic and political profile of the Scheduled Tribes etc. This study has different objective like, to determine the extent of sense of political efficacy and the manner in which it is expressed among Scheduled Tribe; to find out the socio-political and other

determinants of sense of political efficacy among Scheduled Tribe; and to explain the consequences of differential sense of political efficacy and its interplay with empowerment among the Scheduled Tribe in terms of caste equality. Different variables corresponding to competing hypotheses were operationalised and measured using the instruments described in order to fulfill the objectives the following research questions were formulated and answered:

This work is an empirical study based on both primary and secondary sources of data. Primary data was collected by conducting the intensive fieldwork in the tribal tehsils of Nashik viz., Baglan, Chandwad, Deola, Dindori, Igatpuri, Kalwan, Malegaon, Nandgaon, Nashik, Niphad, Peint, Sinner, Surgana, Trimbakeshwar, and Yeola. To study the distribution and concentration of tribals and their decennial growth rate, the data were obtained from the 1991, 2001 and 2011 censuses. In order to measure the present distribution of tribal population in Nashik, Maharashtra, a simple percentage has been calculated at district and state level. The research techniques were used focus groups, interviews and survey methods. Interview of the Scheduled Tribe were conducted in Nashik district of Maharashtra state with the help of a structured and guided schedule. The random samplings were done and utilize for interviews and studies on Scheduled Tribes people. A focus group was a group interview that utilizes the interaction between the interviewees as well as the actual information obtained to determine the attitude and perceptions. In this study series of interview with Scheduled Tribe community members along with several ethnographic studies were incorporated in order to extend upon the answers drawn from the historical studies.

1. What is the socio-political position and level of awareness of Scheduled Tribe in Maharashtra in general and in Nasik district in particular?

The constitution of India has provided safeguards for comparatively weaker sections of the population namely SC and ST, and hence it is obligatory on the part on the government to take special steps for their upliftments. Numerous steps have been taken during the past five decades. Scheduled Castes, Scheduled Tribes and denotified tribes constitute the weakest section of India's population, from the ecological, economic and educational angles. From the historical point of view, they have been subjected to the worst type of exploitation social. They are practically deprived of many civic facilities and isolated from modern and civilized way of living since so

many centuries. From the very beginning the country has accorded a special niche and a developmental agenda for the tribal development. The greatest challenge that the Government of India has been facing since independence is the proper provision of social justice to the Scheduled Tribes people, by ameliorating their socio-economic conditions. The Constitution has also made a definite provisions for the welfare and uplift of the - tribal people throughout the country. Articles 15 (4) 46, 244 (1) and 339 of the Indian constitution speak of special provisions meant for the administration and control of scheduled areas and tribals therein, for their welfare and protection. The policy of the State Govt. towards the Scheduled Tribes is governed by the board directives laid down in the Indian constitution. It provides that; the state shall promote with special care the educational and economic interest of the people and in particular of Scheduled Castes and Scheduled Tribes and shall protect them from social injustices and all forms of exploitation.

Since independence, various developmental programmes have laid special emphasis to raise the level of living of this underprivileged and poor section of the society. Because of years of exploitation, they have been exposed to vulnerabilities of all sorts. They are subjected not only social but also the economic and political exploitation. They, therefore, remained extremely poor and backward for centuries (Sahay, 1968; Rayappa et al., 1979; Nayak and Prasad, 1984 and selected cast studies of Weller and Nobbs, 2010). Hence, besides constitutional provisions, various economic programmes have been implemented by the centre and state Governments during the post independence period for the socio-economic advancement of poor people with special mentioning of the weaker sections of the society. It is one of the basic postulates of the Preamble of the Constitution to ensure all round development of the backward classes. Since without their improvement there cannot be socio-economic and political justice. An urgent need was to diagnose the causes for very slow progress and providing remedies for accelerating their involvement with the society. They may require some support for raising an awareness of their essential needs. The Article 46 of the Constitution of India provides that the state shall promote with special care the educational and economic interests of the weaker sections of the people, particularly of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice, and all kinds of exploitation. The Constitution of India provides three kinds of positive actions for their social and economic welfare:

(1) reservation in admission matters to the educational institutions given under articles 15(4), and 46, (2) and job reservation as per articles 16(1) and 16(4), 46, and 335 and (3) political reservation has been given under articles 330 and 332 in Lok Sabha and State Legislatures, (Bhattacharya, 1983). Apart from these provisions, bank loans are offered by the central and state governments for asset creation and self-employment generation, so as to augment their income as well. Their economic status in rural areas could risen by distributing of land to the landless families of the weaker sections has remained another important area of concern.

The Maharashtra State in India has 7.318 Millions (9.27%) population as Scheduled Tribes living in dense forests adopting old techniques, traditions in their day to day life. These tribes follow primitive methods of occupation, such as Hunting, Gathering of minor forest produces, and therefore, they are backward economically as well as educationally. Their cultural identity is one of the major bottlenecks in the way of their social development. Their perception about a developed society is altogether different. They generally perceive their situations as full of road blocks in coming at par with the main stream, which is overwhelmingly a modern society. The inferiority complex so formed appears to be a hurdle in the way of their social development. The problem of being in debt, shifting, and land alienation are directly related with their socio-economic status. Their poverty is because they are jobless or they do not know about various jobs lying reserved, and so, vacant for them. Very few of them migrated to cities have developed awareness and accordingly got good jobs as per their likings. A survey of educational levels and various skills among these Tribes was essential for developing a sense of economic security, self-sufficiency and socio-cultural identity in this group. The investigator had taken up these three needs thinking that educational awareness would enlighten these tribes to meet their economical or monetary requirements. These groups of illiterate tribals enjoy very rarely the health care facilities and leave themselves to God for His mercy. Some of them become cure while most of them die due to sickness. Awareness of healthcare needs may help them in keeping their efforts for taking the precautions against common diseases and knocking the doors of health units for their treatments. They are aloof and unaware of modern trends, culture, technologies, development as the Government efforts at Central, state and even at local level for the last 67 years could

not efforts of Government do not reach to the common tribal person being unaware of these efforts.

Nashik district is situated in Tapi -Godavari basin and lies between 19° 45' to 20° 45' north latitude and 73° 30' to 74° 45' east Longitude. There are 15 tahsil included in the district and has three major divisions based on socio-cultural and physical characteristics. As per 2011 census, 57.47 % population of Nashik districts lives in rural areas of villages. The total population of Nashik district living in rural areas is 3,509,814 of which males (1,804,712) and females (1,705,102) are respectively. The sex ratio in the district is 945 females per 1000 males. If child sex ratio is 890 girls per 1000 boys. While child population in the age 0-6 is 496,060 in rural areas of which males were 262,482 and females were 233,578. The child population comprises 14.54 % of total rural population of district. Literacy rate in rural areas of Nashik district is 77.19 % in which gender wise, male and female literacy stood at 84.71 and 69.31 percent respectively. In total, 2,326,432 people were literate of which males and females were 1,306,464 and 1,019,968 respectively. About 23 % of total district population is belong to schedule tribe and it is mainly concentrated in the western hilly part.

**Table-4.1:** Information of all Social Groups in Nashik District of Maharashtra.

Sr. No.	Description	2011	2001
	Actual Population	6,107,187	4,993,796
1.	Male	3,157,186	2,590,912
2.	Female	2,950,001	2,402,884
3.	Population Growth	<b>22.30%</b>	<b>29.66%</b>
4.	Area Sq. Km	15,530	15,530
5.	Density/km2	<b>393</b>	<b>322</b>
6.	Proportion to Maharashtra Population	5.43%	5.15%
7.	Sex Ratio (Per 1000)	<b>934</b>	<b>927</b>
8.	Child Sex Ratio (0-6 Age)	890	920
9.	Average Literacy	<b>82.31</b>	<b>74.36</b>
10.	Male Literacy	88.17	83.65
11.	Female Literacy	76.08	64.35
12.	Total Child Population (0-6 Age)	<b>827,935</b>	<b>789,398</b>
13.	Male Population (0-6 Age)	438,050	411,061
14.	Female Population (0-6 Age)	389,885	378,337

Sr. No.	Description	2011	2001
15.	Literates	<b>4,345,366</b>	<b>3,126,188</b>
16.	Male Literates	2,397,538	1,823,366
17.	Female Literates	1,947,828	1,302,822
<b>18.</b>	<b>Child Proportion (0-6 Age)</b>	<b>13.56%</b>	<b>15.81%</b>
19.	Boys Proportion (0-6 Age)	13.87%	15.87%
20.	Girls Proportion (0-6 Age)	13.22%	15.75%

Source: The Registrar General & Census Commissioner, India, New Delhi, Ministry of Home Affairs, Government of India; [www. http://censusindia.gov.in/](http://censusindia.gov.in/)

**Table-4.2:** Population and Literacy Rate of all Social Groups in Nashik District of Maharashtra.

Sr. No.	Description	Rural	Urban
<b>1.</b>	Population (%)	57.47 %	42.53 %
<b>2.</b>	Total Population	3,509,814	2,597,373
3.	Male Population	1,804,712	1,352,474
4.	Female Population	1,705,102	1,244,899
<b>5.</b>	Sex Ratio	945	920
6.	Child Sex Ratio (0-6)	890	890
<b>7.</b>	Child Population (0-6)	496,060	331,875
8.	Male Child(0-6)	262,482	175,568
9.	Female Child(0-6)	233,578	156,307
<b>10.</b>	Child Percentage (0-6)	14.13 %	12.78 %
11.	Male Child Percentage	14.54 %	12.98 %
12.	Female Child Percentage	13.70 %	12.56 %
<b>13.</b>	Literates	2,326,432	2,018,934
14.	Male Literates	1,306,464	1,091,074
15.	Female Literates	1,019,968	927,860
<b>16.</b>	Average Literacy	77.19 %	89.12 %
17.	Male Literacy	84.71 %	92.71 %
18.	Female Literacy	69.31 %	85.23 %

Source: The Registrar General & Census Commissioner, India, New Delhi, Ministry of Home Affairs, Government of India; [www. http://censusindia.gov.in/](http://censusindia.gov.in/)

Out of the total population of Nashik, 42.53 percent (2,597,373) lives in urban regions of district, in which males are 1,352,474 and females are 1,244,899. While 57.47 % population of districts lives in rural areas of villages. The total Nashik district

population living in rural areas is 3,509,814 of which males and females are 1,804,712 and 1,705,102 respectively. Sex Ratio in urban region of Nashik district is 920. While in rural areas of district is 945 females per 1000 males. Similarly child sex ratio is equal in both areas that are 890 girls per 1000 boys. Child population (0-6) in urban region was 331,875 of which males and females were 175,568 and 156,307 while in rural areas, the age 0-6 is 496,060 of which males were 262,482 and females were 233,578. This child population figure of Nashik district is 12.98 % of total urban population; while child population comprises 14.54 % of total rural population of the district. The average literacy rate in Nashik district is 89.12 % of which males and females are 92.71 % and 85.23 % literates respectively the actual number 2,018,934 people are literate in urban region of which males and females are 1,091,074 and 927,860 respectively. While in rural areas is 77.19 %, the male and female literacy stood at 84.71 and 69.31 percent respectively. In total, 2,326,432 people were literate of which males and females were 1,306,464 and 1,019,968 respectively.

**Table-4.3:** Population (Rural-Urban) of 15 Taluka in Nashik District of Maharashtra.

Sr. No.	Tehsil / Taluka Name	Total Population (Rural + Urban)
1.	Baglan	311,395
2.	Chandwad	205,189
3.	Deola	129,988
4.	Dindori	264,208
5.	Igatpuri	228,208
6.	Kalwan	165,609
7.	Malegaon	789,230
8.	Nandgaon	236,319
9.	Nashik	1,317,367
10.	Niphad	439,842
11.	Peint	96,774
12.	Sinner	292,075
13.	Surgana	145,135
14.	Trimbakeshwar	136,417
15.	Yevla	235,521

Source: The Registrar General & Census Commissioner, India, New Delhi, Ministry of Home Affairs, Government of India; [www. http://censusindia.gov.in/](http://censusindia.gov.in/)



Total literate in Nashik district are 4,345,366 people out of male literates are 2,397,538 and female literates are 1,947,828. The average literacy rate of Nashik district is 82.31 percent while male literacy rate is 88.17 percent and female literacy rate is 76.08 percent. Participation in various political activities like campaign, voting, attending public meeting etc. Many of the failures at grassroots level resulted from information bottlenecks that lower socio-political position could be mainly attributed to the strong caste, class and gender divide in villages.

**Table-4.4:** Percentage of Literacy Rate of all Social Groups and ST Population from Nashik District of Maharashtra.

Year	All Social Groups			ST		
	Male	Female	Total	Male	Female	Total
1991	64.13	39.29	52.21	40.65	18.19	29.60
2001	75.26	53.67	64.84	59.17	34.76	47.10
2011	80.89	64.64	72.99	68.53	49.35	58.96

Source: The Registrar General & Census Commissioner, India, New Delhi, Ministry of Home Affairs, Government of India; [www. http://censusindia.gov.in/](http://censusindia.gov.in/)

Referring to the inability of Panchayati Raj Institutions to perform their role as effective grassroots participative mechanism, the long term solution lies in making rural masses more conscious and enlightened which would ensure their active participation in development process. The absence of effective communication strategies and the lack of awareness of Gram Swaraj as the factors hindering the process of institutionalization of Gram Swaraj in the state of Maharashtra and particularly in tribal area of Nashik district. The lack of awareness is often highlighted as one of the reasons for poor socio-political position of Scheduled Tribe in governance. On the basic question dealing with the awareness of villagers regarding the existence, functions and rights of Gram Sabha, a very high majority of people seemed completely ignorant.

**Table-4.5:** Awareness of Scheduled Tribes in Voting Pattern (N=400).

Sr. No.	Questions	Respondents		Percentage (%)	
		saying 'Yes'	saying 'No'	saying 'yes'	saying 'No'
1.	Do you know that elections are conducted in every five years?	300	100	75 %	30 %
2.	Do you know about the provisions of political rights?	120	280	70 %	30 %
3.	Do you know that the voting has been reduced from 21 years to 18 years?	80	320	20 %	80 %
4.	Do you know that a citizen who is 18 years of age can vote in the election?	344	56	86 %	14 %
5.	Do you know that when you are 25 years of age you can contest in the election?	130	270	32.5 %	67.5 %
6.	Do you know that there is a Gram Panchayat in your village?	400	0	100%	0 %
7.	What is the name of your Sarpanch?	380	20	95 %	5 %
8.	Do you know that there is a Block Development Officer who looks after the Development of your Gram Panchayat?	120	280	30 %	70 %
9.	Do you know that seats are reserved for women in Gram Panchayat, Panchayat Samitis, and Assemblies & Parliament?	135	265	33.75 %	66.25 %

Source: Personal Communication / Survey.

When we ask the questions to the respondent regarding their awareness about the contest in the election at the age of 25 years then only 130 (32.5 %) respondent were says yes but there were 270 (67.5 %) peoples in respondent who did not know the age of election. While there were 70 % people had not known the linkage of Gram Panchayat and Block Development officer. There was also one more interested question asked to the respondent that 'Do you know that the voting has been reduced

from 21 years to 18 years? And only 80 (20 %) people were aware about this rule, while 320 (80 %) people were found unaware about this rule. The above table, reveals that Scheduled Tribes have very poor awareness regarding the electoral process. The present study investigated the interaction between representatives of PRIs from Scheduled Tribes and interpreted pattern of their interaction in the following table (Table 4.5).

Thus, lack of awareness could be a serious problem for participation and effective governance. Literacy, newspaper reading and participation in Panchayat Raj Institutions and political party meetings might raise awareness and help improve participation in local governance (Bandyopadhyay, 1994; Arora and Goyal, 1995; Aiyar, 2002). Especially, it may be argued that regular meetings of Gram sabhas and political parties where Panchayati Raj Institutions are discussed might be of great help in improving awareness and socio-political position (De Souza, 2000; Ghatak and Ghatak, 2002). There are significant differences in literacy, newspaper readership and membership in Gram sabhas and political parties across Scheduled Tribes in district Nashik, which has affected on socio-political position and found lower participation in local governance. To check the level of awareness among the Scheduled Tribes, regarding various political activities like elections, campaign, voting, and attending public meeting etc. In-person interviews with narrative-based methods and appropriate probes were conducted for exploring subjective and experiential topics, arguably helping people reflect on their values more deeply than paper. We could found that the people of Scheduled Tribes were sometimes not able to vote because they were not registered, they don't had time, they had not the facility to go for voting or they had difficulty getting to the polls. In the biggest democracy, one of the challenges facing them is how to make democratic consolidation possible. Democracy in India is still weak, vulnerable and inefficient. It needs to be strengthened and consolidated. The question was:

2. How is Scheduled Tribe participation in Politics and are there any organization which are performing the role of creating electoral participation among them?

#### **4.2 Political Society and Electoral Participation**

The distinct positions may be discerned as regards the role of political society in the effective functioning of public institutions. The main argument advanced by

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these theorists is that networks within and between groups of people make for trust and cooperation, stimulating the participation of citizens in associations, which, from their part, expand trust and cooperation through society as well as increase civic engagement for the good governance. Going by this stream of thought, the emergence of social networks and organizations (which should be apolitical) is crucial for participation in Panchayats. Following the theory of political society has increased participation in governance. However, it hides also a dark side, State or Union governments might use political society to actually scuttle the decentralization process. Furthermore, the existence of a strong network amongst a particular group of people could be a very important resource for them but it might entail social exclusion for the non members. These people need to build support networks in their communities in order to access the market and to defend themselves against predatory forms of rule. The alternative suggestion is that, the democracy like India is likely that the workings of a participatory development scheme has to be shaped more by existing political networks than it would by village based stocks of social capital. The political parties and their operatives have to consider that part of the political society is also local political brokers and councilors, even if not affiliated to a political party. In this alternative view, it is the working of the political society which raises the capacity of the tribes in their fight against poverty and exclusion and increases their electoral participation.

Political organizations such as political parties can be considered voluntary local associations and has a great role in creating participation of marginalized people in the democracy. But there are increasing evidence that NGOs and grass-roots organizations do not perform as effectively as it has been assumed in terms of poverty-reach, cost-effectiveness, sustainability, popular participation (including gender), flexibility and innovation. The relevance of social capital cannot be fully assessed unless one considers the power relations that mediate social interactions. Thus, one needs to consider the alternative strands of thought in any assessment on the role of social networks in raising participation (Harris, 2001).

The institutional strength and success of Panchayati Raj Institutions depends heavily on the creation and development of the right type of leadership which could hopefully active Panchayati Raj Organizations to benefit all people including the Scheduled Tribes, Scheduled Caste and weaker section of the society, under common

programmes of development. As politics has come to stay in these institutions, political leadership at all levels of Panchayati Raj Institutions has assumed great importance (Lipset, 1960). The system of the election to these institutions, their composition and the role of political parties in these institutions of local government has determined these success or failure these institutions (Drez & Sen, 1996; De Souza, 2000 and Brass, 2002). Some other variables are also playing the important role in participations like:

- a) **Election:** if the structure of the panchayati raj institution is conceived in terms of tiers then they need interlinking and not mere linking then indirect election is the answers. However, direct election increases the political awareness of the voter and creates in term a sense of participation in the formation of the panchayati raj and thereby helps the emergence and growth of a responsive and responsible leadership. A judicious mixture of direct and indirect elections would make the panchayati raj sufficiently responsive adequately interlinked (Ghatak and Ghatak, 2002).
- b) **Role of Political Parties:** As All India Congress Committee stated in 1954; the political not to utilize the panchayats as a means to achieve their political ends, but to endeavor for the establishment of typically. British a-political traditions in local government institutions. Ultimately motivated political parties can help and create a consensus which will help to form the terra firma for all developmental activities. Without this consensus development will be uncertain, expensive and marked by undue strain. Selection of the candidates to contest election, party manifesto and media of propaganda should be conducive, ultimately to the creation an enduring interest in the development of rural area (Drez, 1995; Khanna et al., 2001).
- c) **Composition of Panchayati Raj Institutions:** in the compositions of these bodies the elected members will forms an age-old practice in local self government, but its justification in the context of panchayati raj institution needs rethinking. The cooperation of Scheduled Caste, Scheduled Tribes and women's at every level and link wise cooperation of representative members in justified on grounds of social justice. Co-operations of technical experts is also justified off course, it is presumed that absence of cooption will not be done. The ex-officio membership of MLA and MPs has to be reconsidered. Generally the

community movements also an official moment in the beginning, the MLA and MPs which is associated with it as a non official element. But in the local government their presence will irrelevant (Khanna, et al., 2001).

Nashik is known for tribal dominated area, containing all the specific features and attributed of rural area. Besides this certain features have identified which are specific found in the tribal areas only. Voting, campaigning, contacting and protesting cover a wide range of activities associated with involvement in democratic decision making, and they represent different means by which citizens seek to influence the choice of policy as well as the selection of policy makers. However, not all citizens take part equally in each of these activities, which was found. Increasingly higher costs must be borne by citizens who participate in the more proactive forms of self-expression. Consequently, many more citizens take part in voting and progressively fewer citizens are involved in campaigning, contacting, and protesting. As many as 91% of respondents villagers said that they had voted in the last election to the state legislature. However, only 25% of respondent's villagers said they had campaigned actively on behalf of a party or candidate; 33% said they had personally contacted a public representative at least once during the year and only 11% said they had taken part in any protest or demonstration.

It would appear from these figures that only a small fraction of rural Indians are actively participating in the process of democracy. Voting percentages tend to overstate citizens active engagement in public decision making, as discussed earlier. Empirically, too, voting stands apart from the other three forms of participation. Factor analysis conducted on the opinions reported by Nashik villagers showed that the three survey items that correspond to voting all load highly on a single common factor. However, a separate common factor was associated with the other seven survey items related to campaign work, contacting, and protesting. Voting forms one dimension of political activity, and campaign work, contacting, and protesting – the more voluntary and less socially obligatory acts – constitute a separate dimension.

These results of factor analysis showed that Nashik villagers who was activated in one form of political activity, say campaign work, are likely to be equally active in the other two forms, contacting and protesting. A single underlying quality or set of attributes seems to be at work that makes some villagers participate more actively than others. To identify these attributes and to distinguish more active from

less active villagers, the Index of Political Activity is constructed by taking a simple sum of scores of these seven items. The least active individuals achieve a score of zero points on this index, while the most active respondents score a full 100 points. We now have a standard by which to compare electoral participation levels and a means by which to test our alternative hypotheses. The second lots of question were on the campaign participation particularly about the mode of electoral participation of the respondents who participated in the last panchayat election and Vidhan Sabha and Lok Sabha election. We could find out some of the things that people do help to a party or candidate win an election particularly in Vidhan Sabha (state legislative assembly) elections.

**Table-4.6:** Participation of Scheduled Tribes Respondents in the Election Campaign (N=400).

Sr. No.	Questions	Always (%)	Sometimes (%)	Never (%)	Total (%)
1.	Did you talk to any people and try to show them why they should vote for one of the parties or candidates?	100 (25%)	144 (36 %)	244 (61%)	400 (100%)
2.	Did you go to any political meetings, rallies, speeches or things like that in support of a particular candidate?	112 (28 %)	148 (37 %)	260 (65%)	400 (100%)
3.	Did you do any (other) work for any one of the parties or candidates during that election?	88 (22%)	152 (38 %)	240 (60%)	400 (100%)

Source: Personal Communication / Survey.

**Table-4.7:** Participation in Campaign and Number of Votes Casts from the Villages (N=400).

Sr. No.	Question	None %	Some %	very little %	a-great deal %	Total %
1.	How much did your own work in the campaign contribute to the number of votes the candidate got in your village?	192 (48%)	88 (22%)	48 (12%)	72 (18%)	400 (100%)

Source: Personal Communication / Survey.

A political campaign is an organized effort which seeks to influence the decision making process within a specific group. In democracies, political campaigns often refer to electoral campaigns, wherein representatives are chosen or referendums are decided. In modern politics, the most high profile political campaigns are focused on candidates. The message of the campaign contains the ideas that the candidate wants to share with the voters. It is to get those who agree with their ideas to support them when running for a political position.

**Table-4.8:** Participation of Scheduled Tribes Respondents in Elections (N=400).

Sr. No.	Question	Yes	No	Yes%	No%
1.	Did you participate in the electoral process of the last Panchayat election?	320	80	80 %	20%
2.	Did you participate in the electoral process of the last Panchayat Samiti election?	300	100	75 %	25%
3.	Did you participate in the electoral process of the last Zilla Parishad election?	290	110	72.5 %	27.5%
4.	Did you participate in the electoral process of the last	280	120	70%	30%



Sr. No.	Question	Yes	No	Yes%	No%
	Vidhan Sabha election?				
5.	Did you participate in the electoral process of the last Lok Sabha election?	275	125	68.75%	31-25%

Source: Personal Communication / Survey.

Though Gram Panchayats it has created as grass root democratic institutions and election to these bodies was the first political experience for the Scheduled tribe people. As per the data there was 80 % respondents said they take part in election of gram panchayat and participate in the voting while 20% respondent was found away from the election. Panchayat Samiti is a local government body at the tahsil (taluka) level which works for the villages that together is called as a Development Block (Sarkar, 2010). It is the link between the Gram Panchayat (village council) and the Zila Parishad (district board). Data said that there was 75 % of respondent was participated and voted in panchayat Samitis election; while, 25 % respondents were from out of the voting. Then Zilla Parishad, District Panchayat, or Zila Panchayat is the third tier body of the PRIs, which provides essential services and facilities to the rural population and doing planning and execution of the development programmes for the district. In Zilla Parishad Election 72.5 % respondent were participated and 27.5 % respondent were found away from voting's. When I asked the question about the Vidhan Sabha (Maharashtra Legislative Assembly) and Lok Sabha (Parliamentary) elections to the selected respondents, I found only 70 % respondent were voted in Vidhan Sabha and 68.75% respondent in Lok Sabha. While there were 30 % and 31-25% respondent were found away from both the elections. So there is still not 100% electoral participation of Scheduled Tribes in Nashik district and only a small fraction of rural Indians are actively participating in the process of democracy. The above micro study, found that only 68.75 % to 80% of Scheduled Tribes participated in all the election. But interestingly, when question asked on which party they voted? Then most of their responses show that they do not know about different political parties. Rather they know only the

symbol for which they voted and they cast their vote not according to their own judgment and conscience but according to the dictated by the local leaders.

The data showed that, there are 100 (25%) respondents said they take part always in election campaign and showed their interest to vote for candidate and party. While, 144 (36 %) respondents were participated and talked some time and large number of respondents 244 (61%) never talked to the particular candidate or party during the campaign. There were 112 (28 %) people from respondent who showed their interest always in political meetings, rallies, speeches or supported to particular candidate. While, 148 (37 %) people were confuse but showed their interest some time and 260 (65%) people respondent were away from the campaign. There were 88 (22%) people from respondent who were showed their interest always in work for any one of the parties or candidates during the election; 152 (38 %) people were confuse and probably were participated. But 240 (60%) people respondent were never participated in parties or candidates work. We also tried to find that, how much people contributed to the number of votes that candidate got in their villages and only 72(18%) respondent people answer that they did a great deal for voting; 48(12%) were did very little, 88 (22%) people some time but there were 192 (48%) people respondent was outside from this process and do not shown their interest.

The existence of high degree of poverty, exploitation of tribal population and above all lack of infrastructure, not only has posed obstacles to the fast development of these areas. Besides all these factors have perpetuated illiteracy and resulted in the marginalization for the people. The spread of left wing extremism being spearheaded by the Naxalites now poses greater difficulties not only in terms of implementation of government sponsored welfare programmes for alleviation of poverty but also towards realization of long term development vision.

Civil society, PRIs, and Political parties have an important role to play in consolidating democracy. It needs to be autonomous and able to resist manipulation by the state and business interests. A strong and reliable civil society, PRIs, and Political parties can represent the interests of the people and the community and serve as a check on the use of power by the state. There are signs of an increasing strength and assertiveness in civil society in the democracies in rural part of India. It will be stronger, more autonomous and play a meaningful role for democratic consolidation in the future. A Civil-society and Panchayat Raj Institution organization has to be

more active in stimulating the political awareness of the mass public and encouraging their electoral participation to protect their own interests. Through these efforts, Panchayat Raj Institutions can become more accountable and responsive to the people's needs, and the elites and the tribal people will be more committed to democracy. Hence, equal participation in democratic process would be achieved (Aiyar, 2002).

### **4.3 Political Aspects of the Organization**

In the true political system it is unnatural to divide a predominantly elected body into a governing group and an opposing group. But the effective operation of the democratic body, from which politics cannot be excluded, this dichotomy cannot be avoided. Opposition is of the essence of the democracy, power and politics are twins. At whatever level it is exercised power corrupts. The presence of an articulate opposition is the only check an unbridled use of power (Berman, 1997a & b; Bratton, 1999).

### **4.4 Political Scenes**

Political parties the world over lend themselves to misuse and Indian political parties are no exceptions. As we know the political parties do not create faction in rural part of the country though they live on the factions that are there in all villages. Political parties cannot act as a disintegrative force in close social patterns of caste and communal ties and can elevate all horizontally to one common platform (Mukherjee 1923). The party in power often uses cooption to increase its voting strength. Instead of getting able persons, trusted yes-men are brought in cooption posts are distributed as political gifts among the supporters as in the spoil system. Politics at local level is less ideological and more ego-centric. It is an interest group oriented politics where political party utilizes as a matter of convenience and not referred to as an article of faith (Bennett et al., 1986; Güveli et al., 2007 a & b). It revolve round one two leaders leading personalities extend to all fields of power in area, from the multipurpose society in a village to its federative association at the district level. It finds its expression in extending local concessions 'who gets what' is a crucial question and even state level leaders cannot afford to be in different as to what happens in their influence zones (Kothari, 1988; Levi 1996).

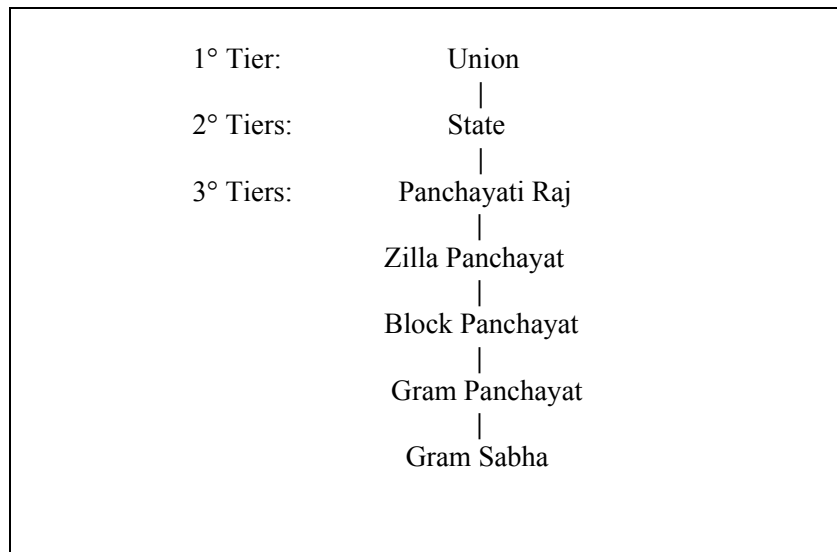
Elections to local bodies are not thought as party programmes as such. Elections manifestos are in reality appear to voters and are based on local demands. The candidate officially sponsored by the political parties also concentrates in their appeal to voters, on personal work done by them in the locality and then work on the party. They promise to start local roads but the major problems of local interest come up during the elections and each political party tries to utilize them. The whole propaganda machine is personalized. Individual contacts door to door visits are made, pamphlets distributions, held group discussions, public meetings and local news paper used.

#### **4.5 Panchayat Raj**

India has a long and strong tradition of parliamentary democracy, even if highly centralized. Until recently, the election of office holders below the state level (district, sub-district and village or municipal levels) was not mandatory. Consequently, the Indian democracy was a parliamentary system at the federal and state levels, but with bureaucratic governance at the lower levels. The 73<sup>rd</sup> and 74<sup>th</sup> Amendments to the Constitution of India, which became law in April 1993, represented a great change towards democratic decentralization (Ministry of Panchayati Raj, 2009). The Amendments made it mandatory for each state to constitute Local Self-Government Institutions (called Panchayati Raj Institutions, or Panchayats for short, in rural areas) at the village, intermediate and district levels (except for states with less than two million population). Consequently, they represented a change from a two-tier system of governance - of union and state governments- to a three-tier one, consisting of union, states and Panchayats/municipalities. Panchayat Raj in Maharashtra has its own progression path consequently; the three-tier Panchayat Raj system was established and became functional in the State on 1st May, 1962. But Maharashtra already had the Mumbai Gram Panchayat Act, 1958 for governing Gram Panchayats. However, on the basis of recommendations of the Vasant Rao Naik Committee report, the State enacted the Maharashtra Panchayat Samiti and Zilla Parishad Act, 1961. The Maharashtra government constituted several committees in the following decades to improve the functioning of the Panchayat Raj and strengthen PRIs. In 1970, the L N Bongirwar Committee was formed to evaluate the functioning of PRIs. The committee stressed the need of strengthening PRIs financially and provides more autonomy to them in

planning. One of the main recommendations of the committee was the constitution of District Planning and Development Boards were established in 1972 and began formulating district level plans from 1974. Similarly, the P B Patil Committee was constituted for the evaluation of the Panchayat Raj system in 1984. The committee emphasized involving people and gave 184 recommendations for reforming the system and enabling greater participation. Despite all these efforts, PRIs in Maharashtra were weak and the 73<sup>rd</sup> Amendment Act, 1993 was as much necessary altered to make it conform to the central Act and to incorporate its different provisions. On 23rd April, 1994 the amended Mumbai Gram Panchayat Act, 1958 and the Maharashtra Panchayat Samiti and Zilla Parishad Act, 1961 came into force in Maharashtra. Most of the provisions of the central Act such as the reservation for SCs, STs OBCs and women, election procedures etc have been incorporated in the Mumbai Gram Panchayat Act, 1958 and the Maharashtra Panchayat Samiti and Zilla Parishad Act, 1961.

**Fig.4.1:** Structure of Panchayat Raj Institutions.



Source: <http://panchayatiraj.up.nic.in>

#### 4.6 Panchayat Raj Systems

Panchayat Raj Institutions: The grass-roots units of self-government – have been proclaimed as the vehicles of socio-economic transformation in rural India. Effective and meaningful functioning of these bodies would depend on active

involvement, contribution and participation of its citizens both male and female. The aim of every village being a republic and Panchayats having powers has been translated into reality with the introduction of the three-tier Panchayati Raj system to enlist people's participation in rural reconstruction (Alsop et al., 2000; Aiyar, 2002).

#### **4.7 Nodal Agency**

In the State level, Panchayats & Rural Development Department of the Government of Maharashtra is the Nodal Agency for Implementation, Supervision & Monitoring of the major poverty alleviation programmes in the rural areas of this State and at the District-level; Zilla Parishad is the implementing agency for the same. Under three-tier system of democratic decentralization, Zilla Parishad is the apex body at the district level followed by Panchayat Samitis at Block level as second-tier and Gram Panchayats, the third-tier.

#### **4.8 Zilla Parishad (ZP)**

It is apex tier of Panchayat Raj System working at District level. It has wide jurisdiction of the development work. The Z.P. at the district level is responsible for the development and welfare works carried through the central, state share and its own funding. The various Rural Development Works carried at the Villages, Gram Panchayats, Block and District levels are planned, implemented, monitored and maintained by the Zilla Parishad. These works are monitored on the State Level by the Panchayats & Rural Development Department of the Government of Maharashtra and on the National level by the Govt. of India. Zilla Parishad supervises the works of Panchayat Samitis as well as Gram Panchayats within its Jurisdiction. The Chairmen of all the Zilla Parishad is form the elected members of Zilla Parishad. The Parishad is headed by a President and a Vice-President. The Chief Executive Officer (CEO), who is an IAS officer, heads the administrative machinery of the Zilla Parishad. The CEO supervises the divisions of the Parishad and executes its development schemes. There are 33 Zilla parishad in Maharashtra, one each in every district; it is an Urban Local Body that administers a city of population 200,000 or less. Under the Panchayati Raj system, it interacts directly with the state government, though it is administratively part of the district it is located in.

#### **4.9 Nagar Panchayat / Nagar Palika**

Generally smaller district cities and bigger towns have a Nagar Palika. An urban centre with more than 30,000 and less than 100,000 inhabitants is classified as a Nagar Panchayat. The members of the Nagar Palika are elected representatives for a term of five years. The town is divided into wards according to its population and representatives are elected from each ward. The members elect a president among themselves to preside over and conduct meetings. A chief officer, along with officers like an engineer, sanitary inspector, health officer and education officer who come from the state public service are appointed by the state government to control the administrative affairs of the Nagar Palika. It works for the villages of the Tehsil or Taluka that together are called a Development Block.

#### **4.10 Panchayat Samitis**

There are Panchayat Samitis in every district of Maharashtra, functioning with the Community Development at the Block level created by the government in the Panchayats & Rural Development Departments. The Panchayat Samiti is the link between the Gram Panchayat and Zilla Parishad. Each Panchayat Samiti consists of official and elected members. The official Executive Officer is the Block Development Officer (BDO) and the Officers of State Government Department ordinarily stationed at the Block level. The official bearers include the Panchayat Samiti members and the Sarpanch of the Gram Panchayats. Sabhapati is the head of the body and is elected directly by the Panchayat Samiti members. The main functions of the Panchayat Samitis are planning, execution and supervision of all developmental programmes in the Block. It also supervises the works of Gram Panchayats within its Jurisdiction. Nashik district has 146 members Panchayat Samiti.

#### **4.11 Gram Panchayats**

Gram Panchayats are local government bodies at the village level and the foundation of Panchayat System. A Gram Panchayat can be set up in villages with a population of more than five hundred. There is a common Gram Panchayat for two or more villages if the population of these villages is less than five hundred. It is called Group-Gram Panchayat. Members of the Gram Panchayat are elected directly by the village people on the basis of adult franchise by the Gram sabha which comprises the adult mass of the village, for a term of five years. A candidate contesting in this

election must be 21 years old. The minimum number of members elected is 7 and the maximum is 17. The Sarpanch is the head of the Gram Panchayat and the elected members of the Gram Panchayat elect from among themselves a Sarpanch and a Deputy Sarpanch for a term of five years. In some places the panchayat president is directly elected by village people. The Sarpanch presides over the meetings of the Gram Panchayat and supervises working. He has to implements the developmental schemes of the village. The Deputy Sarpanch, who has the power to make his own decisions, assists the Sarpanch in his work.

#### **4.12 Gram Sabha**

Gram sabha is an institutional mechanism of democracy which provides an opportunity to all the people to participate in the development process. The 73<sup>rd</sup> Amendment included the Gram Sabha or village assembly as a deliberative body to decentralized governance along with a three-tier structure of Panchayats from village to the district. It is the most powerful foundation of decentralized governance by ensuring elected representatives are directly and regularly accountable to the people. The aim of the government has been to strengthen the Gram Sabha by introducing favorable policy changes. However, the Gram Sabhas are yet to become operational entities and to do justice to their potential for making the Panchayat system truly self-governed and a bottom-up structure.

The idea of involvement and participation of villagers in their development through the institution of Gram Sabha was incorporated in the Village Panchayat Acts passed by some of the provincial legislatures in British India. As per the Section 36(4) of the Bombay Village Panchayats Act 1933 says- A Panchayat shall convene, in a manner and at a time prescribed, a meeting of all adult residents of the village and the statement of accounts together with a report on the administration for the preceding year and the programmes of the work proposed for the year following shall be read out and explained at such meeting. But the experience says that the adult populations of many villages where Gram Sabhas exist are unaware of the rights and responsibilities which belonged to them as members of the Gram sabha. It was likewise observed that the members of Gram Sabha could not quite often even distinguish between the Gram Sabha and the Panchayat of the village. Article 243A of the Constitution introduced by the 73rd Amendment says that A Gram Sabha may exercise such powers and perform seen in entrusting of functions such as to endorse,

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to recommend, suggesting, considering annual accounts and administrative reports and audit notice to the Gram Sabha. Implementation of the suggestions and recommendations of the Gram Sabha could be ignored by the Gram Panchayat as these are not binding on the latter. In the Provisions of the Panchayats (Extension to the Scheduled Areas) Act 1996 (PESA) provides special place and the following roles for Gram Sabha in Scheduled Areas:

- ✓ Establishment of a Gram Sabha for every village comprising of persons whose names figure in the electoral rolls.
- ✓ Empowering the Gram Sabha to safeguard and preserve the Traditions, customs and cultural identity of the people, community Resources and to settle local disputes by customary methods.
- ✓ The Gram Sabha should identify and select beneficiaries for poverty Alleviation and other programmers.
- ✓ Every village Panchayat must obtain a certificate of utilization of funds from the Gram Sabha for the projects and programmes of social and economic development under the state poverty alleviation and other programmes.
- ✓ Approval of plans, programmers and projects for social and economic Development of the village Panchayat by the Gram Sabha.
- ✓ The acquisition of land for development projects and rehabilitation or resettlement of persons affected by such projects in the Scheduled Area has to be done in consultation with either the Gram Sabha or the Panchayat at the appropriate level. Planning and implementation of the projects will be coordinated at the state

The Ashok Mehta Committee, highlighted the role of Gram Sabha and stated that, it has an important role in activating the democratic process at the grass root level, in inculcating community spirit, in increasing political awareness, in strengthening development orientation, in educating rural people in administrative and political process, and in enabling weaker sections to progressively assert their point of view. In addition to achieving greater Peoples' participation and provides social sanction to Panchayat Activities.

#### **4.13 Political Leadership**

Political leaders are the persons who enjoy considerable powers in the modern political society owing to the fact that they are at the top of public affairs and manage

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the Government. The efficiency of leaders not only depends on enforcing the traditional rules but they should also have the capacity to adjust and mould their followers in changed circumstance. To know the status of leadership among Scheduled Tribes in Nashik the question asked.

3. What type of political leaders is emerging from Nasik district and the role of Scheduled Tribes masses in general?

Most of the tribal societies have well established pattern of tribal leadership. The leaders are Pradhan, Mallick, Dehuri, Jani, Jhankar and Chataia (village Chowkidar) etc. These traditional leaders hold their posts through heredity in some cases; they are also selected by the people. But once they are selected, by the people, their posts become hereditary. Pradhan or Mallick is regarded as the village headman or village police. He settles village disputes along with the elders of the villages. He presides over their meetings. While settling disputes, he can impose fines on offenders. The villagers work under the guidance of the village head man.

#### **4.14 Leadership in the District**

In the democratic institution the regional party provides leadership. The effectiveness of leaders in local government body depends upon several factors, like the community to which they belongs, their education, their income, experience and their mental bias. Election to village panchayat and Zilla parishad is direct with secret ballot paper (AVM machine) and rest of adult franchise. The village panchayat consist of Panch elected ward wise. A Sarpanch is elected by the elected panch (Members). A Zilla Parishad consists of councilors elected by direct election from electoral divisions in the district. Chairman of Panchayat Samiti in the federal cooperative societies; as associate members and one or two women members as co-opted members; all councilors who are elected to Zilla Parishad from the electoral division included in block or taluka, a co-opted councilor if visiting in the block or taluka and a chairman of a co-operative society as Associate member from Panchayat samiti. Election to a village panchayat and Zilla Parishad is mainly direct while election to panchayat samiti is judicious mixture of indirect and direct election. It is satisfactory arrangement.

As per the analysis of data pertaining to the Nashik district confirmed the proposition that local politics is less ideological and more ego centric, that is an interest group politics where political parties are used a matter of convenience and not

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as an article of faith, that is revolves round one/two leading personalities and extend to all field of power in the area which is find its expression in extending local concessions. State level leaders take a keen interest in what happens in their influence zone however the points towards the possibility of empirical adjustments. The composition of elected bodies formed in the elections indicated that the local faction is not satisfied with the official list of political party candidates. The local influential party member was referred a ticket by party organization at the taluka level. Because his localness and the traditional authority and status of his family.

#### **4.15 Level of Interest in Politics**

One of the important considerations in assessing representatives in panchayats is their level of interest in politics, i.e. whether they became elected members because of their own interest or because of the persuasion of others. Here, others include local elites, local people and family members. Out of the 73 representatives interviewed, only 18 members stated that they were interested in politics. Two-thirds of the members (55) had not been interested in politics when they contested the elections. When the interest in politics before contesting the elections is compared with the data on caste and gender of the representatives, the disadvantaged groups are more often among those not interested in politics. For example, in the case of SCs and STs, it was found that out of the 25 representatives, only one (belonging to ST category) was interested in politics before contesting elections. In comparison to male representatives, women representatives were less interested in politics before elections. Only two women, who comes from a higher caste (Maratha) and class, was found to be interested in politics. They were completed high school and their husbands have also been actively involved in politics. Among various factors, belonging to a higher caste, and having a higher economic position, education and political support from family members, is been important factors that motivated them to enter in politics. The lack of interest in politics of several representatives, before contesting the panchayat elections, has resulted in inexperienced members coming to the panchayats. Only ten elected members have prior political experience, while more than 86 % of them were new to politics. Levels of interest in politics of the representatives were further considered by looking into factors such as aspiration for future political career, willingness to contest next elections, involvement in party activity and desire to carry out developmental works in the locality (Table-4.15).

**Table-4.9:** Level of Interest in Politics from Zilla Parishad Elected Member. (N=73)

	No interest	Moderate interest	High interest	Total
Political career	46	15	12	73
Willingness to contest next election	31	22	20	73
Party activity	80	25	17	73
Development initiative	28	24	21	73

Source: Personal Communication / Survey.

Several factors have contributed towards members being elected to the panchayats, in spite of being inexperienced and lacking interest in politics. While in the case of many of the women representatives it was the husband whose interest in politics brought them to the panchayats, the local elite were successful in influencing many others, including Scheduled Caste and Scheduled Tribe males and females. The husbands and local elite, who wanted to be involved in politics but could not contest due to the reservation of seats for weaker sections, put their proxies in the panchayats and acted as de facto representatives. Nearly one-fifth of the candidates (15) have contested for the panchayat seats out of their own interest, while the influence of the local elite, in persuading the candidates to contest elections, is found to be prominent in 75 % of the cases.

#### 4.16 Participation of Elected Representatives

The participation of the representatives was assessed by examining the way they act at regular panchayat activities. The activities include attendance in gram panchayat meetings; participation in setting the agenda, which involves identifying issues and problems of the constituencies, raising them in panchayat meetings and participating in the discussions, and finally their involvement in the decision-making process, such as taking decisions in planning, budgeting, location of developmental projects, and selection of beneficiaries in the panchayats.

#### 4.17 Participation at Gram Panchayat Meetings

Participation of elected representatives in regular gram panchayat meetings was found to be very low. The majority (45.3 %) of them did not attend the meetings regularly and only 54.7 % elected members stated that they attended panchayat

meetings regularly. Even though the majority of the respondents stated that they are irregular in attending panchayat meetings, the panchayat records, however, showed substantial attendance of elected representatives. On further enquiry, it was found that participation in the panchayats has been reduced to signing the registers, which the panchayat office bearers carried to the houses of the representatives to collect their signatures. Further analysis indicated that a higher proportion of representatives belonging to the STs / SCs and women did not attend the monthly gram panchayat meetings regularly. Out of the 25 members belonging to forward castes, 11 (44 %) members were found to be irregular in attending meetings. The attendance data of disadvantaged groups are given below in Table 4.16.

**Table-4.10:** Participation of Scheduled Tribe in Panchayat Meetings (N=122).

Attendance	ST Men	ST Women	Landless
Regular*	38	27	0
Irregular**	84	95	22
Total	122	122	22

\*\* Those attending less than three-fourths of the total meetings in the panchayat.

\*Those attending more than three-fourths of the total number of meetings in the panchayat.

Source: Personal Communication / Survey.

Thus, a striking fact about the panchayats in Nashik, Maharashtra is that the gram panchayat meetings are overwhelmingly a male-dominated event, in spite of policies targeted towards empowering women by giving them one-third representation. The limited attendance of elected representatives was found to be juxtaposed with the ambiguous nature of the meetings themselves. On most occasions, panchayat meetings were formalities to be completed and marked only in the records, without their actual occurrence. Such an observation can be substantiated by the fact that most meetings were called without prior and adequate notice. Often, proxy meetings were held and the proceedings were recorded even without the knowledge of those who attended them. However, such proceedings bore the signatures of all the members, including those who were absent from the meetings. Even from Scheduled tribal's representatives the percentage of attendance is more than the landless members.

#### **4.18 Transformational and Transactional Leadership**

To understand transformational leadership, it is important to differentiate it from transactional leadership. Transactional leadership is based on the exchange process where the leader administers rewards and sanctions. One way or another, the leader and follower agree, explicitly or implicitly, that desired follower behaviors will be rewarded, while undesirable behaviors will draw out punishment. It can be seen that this type of leadership is not satisfactory for most situations. Indeed, one could say that transactional leadership behaviors do not even qualify for a “true” leadership label (Bryman, 1992). Since it is based on exchange, transactional leadership does not seek to motivate followers beyond the level that is required to avoid punishment or gain extrinsic rewards. In sum, complete dependence on this leadership style may cause performance and satisfaction to suffer (Peters & Austin, 1985; Bryman, 1992).

#### **4.19 Effective Leadership**

Effective leadership which is the strength of Panchayat Raj Institutions concentrated in 32-45 age groups. Adequately matured, not too young to rejoice only in the novelty of the Panchayati Raj experiment, not too old reject the experiment as a fad, and equipped with firsthand experience of administration of various social, economic and political institution in villages, taluka towns and district palaces, the leaders from this age group should promise. Socially, the leadership dominated by the Marathas is in an advantage positions, become development functions need assimilation of decision taken at a high level and their adaptation at lower levels. This is a common feature in the early stages of development and with plan-priorities. Leaders from which communities with a rural bias will definitely helps quicken the process of development in rural parts. But the difficulty is the educational level of the leadership. Most has studied only up to the 4<sup>th</sup> or 7<sup>th</sup> standard. The low level of education would be the little difficulty, but this would be limit comprehension and appreciation of the development function of the development cum panchayat raj bodies. One good feture of the leadership is that, it is economically representations in characters. The numerical strength of the low income group (25-30 % of the total respondents) will have one effective say in spreading development over a large area.

The Marathas (General) leadership as a development- oriented, resourceful, but at the same time it was a power based. Due to the hierarchy of caste base politics, the

political parties do insist the leaders of Scheduled Caste and Scheduled Tribes. Its effectiveness was crippled by intra party factions. In comparison to the present leadership, the old leadership has faith in its role, but did not encourage free discussion within the party; they had not allowed and encourage the leaders who belong from the socially backward and poor. To some respondent both the old and new leadership use alike. The new leadership however, is responsive; it is an asset functioning of panchayati raj bodies.

#### 4.20 Participation for Setting the Agenda

Identifying issues of the locality, raising specific problems and issues in the meetings and discussing them, are some of the important activities in the functioning of panchayats. Gender differences were observed with regard to raising problems of the constituents in gram panchayat meetings. None of the women respondents chose to raise problems of their locality frequently at the meetings. The data further showed that members from the disadvantaged groups (SC, ST and women) rarely raised problems of their locality. Only one respondent belonging to a Scheduled Caste, who was president of one of the selected panchayats, was able to identify and raise problems of his constituency for discussion in the panchayat meetings. The gender and caste division of representatives in raising problems of the locality are cross-tabulated and given in Table 4.11.

**Table-4.11:** Gender and Caste Division of Representatives in Raising Problems (N=122).

(all in percentages)		Raise Problems			Total
		Rarely	Sometimes	Always	
Male	Forward caste	1.6	8.2	13.2	23
	ST	11.4	11.4	1.6	24.4
	OBC	3.3	3.3	3.3	9.9
	Total (male)	16.3	22.9	18.1	57.3
Female	Forward caste	8.1	9.9	-	18
	ST	16.5	-	-	16.5
	OBC	6.6	1.6	-	8.2
	Total (female)	31.2	11.5	-	42.7
Total		47.5	34.4	18.1	100

Source: Personal Communication / Survey

The capacity to raise issues in the panchayat meetings was found to be low among those of scheduled tribes, and women, especially among women belonging to scheduled tribes. In order to gauge the capacity of the representatives in raising issues and the respondents were asked about the manner in which they raised issues at the panchayat meetings. Elected members hailing from the scheduled tribes, in the majority of the cases, did not raise a problem of their locality themselves; rather they took the help of other members to do so. During the course of a panchayat meeting, a scheduled tribe man and woman representative was observed taking the help of others to make her point explicit. In most of the cases, the women representatives as well as those of scheduled caste preferred to tell the president or any other member in advance about the problem of their locality, expecting that they would speak on their behalf, rather than speaking at the meetings themselves. It has also been seen that, they were also observed discussing matters with the president after the meetings, outside the panchayat office. The reason for this was shyness and nervousness in talking in front of others, particularly male representatives of the panchayats. The participation of representatives, more so in the case of Scheduled Tribes, was found to be minimal.

On the whole, in the panchayats, there were only a few (14.7 %) representatives who participated frequently in discussions during the meetings. Low attendance in panchayat meetings and limited capacity to raise issues often came in the way of discussing the problems of the panchayat and in turn in the process of decision-making. Simply sitting and listening to the proceedings of the meetings and nodding their heads have been their form of participation. Active participation, which means initiating and being involved in discussions in the meetings, was found to be very rare in the case of representatives from scheduled tribe, and more so among women belonging to same groups (Table 4.12).



**Table-4.12:** Gender and Caste Division of Participation in Discussions (N =122).

(all in percentages)		Manner of participation in discussions			Total
		Sit and listen	Passive*	Active**	
Male	Forward caste	1.6	9.8	11.5	22.9
	ST	10.2	8.2	3.2	21.6
	OBC	4.6	1.6	6.6	12.8
	Total (male)	16.4	19.6	21.3	57.3
Female	Forward caste	5	9.8	3.3	18.1
	ST	13.1	-	-	13.1
	OBC	8.3	1.6	1.6	11.5
	Total (female)	26.4	11.4	4.9	42.7
Total		42.8	31	26.2	100

\*Participate in discussions initiated by others, \*\* Initiate the discussion himself/ herself

Source: Personal Communication / Survey.

#### 4.21 Participation in Decision-Making

There are several areas of participation in panchayat decision-making activities and the respondents were asked to indicate how they participated in the identified areas in Panchayat. Participation of representatives was found to be low in important decision-making activities like selection of beneficiaries for the different government schemes developmental programme; regarding the developmental project and utilization of grants, selection of site etc. The experience is that only a few panchayat members took the important decisions on these matters. Participation of members in areas such as planning and development work was found to be comparatively higher than the previously mentioned areas. However, the overall participation of the majority of respondents and Scheduled Tribes are very insignificant (See Table 4.13).

**Table-4.13:** Participation in Decision-Making (N=122).

Participation Areas	Always	Sometimes	Never	Total
Development work	26 (21.3 %)	42 (34.4 %)	54 (44.3 %)	122 (100 %)
Budgeting	26 (21.3 %)	26 (21.3 %)	70 (57.4 %)	122 (100 %)
Planning	28 (23 %)	44 (36 %)	50 (41 %)	122(100 %)
Location of the projects	14 (11.4 %)	18 (14.8 %)	90 (73.8 %)	122 (100 %)
Selection of beneficiaries	14 (11.5 %)	12 (9.8 %)	96 (78.7 %)	122 (100 %)
Awarding contracts	12 (9.8 %)	12 (9.8 %)	98 (80.4 %)	122 (100 %)

Source: Personal Communication / Survey.

During the design making meeting of panchayat, some of the representatives stated that they participated but they are not even aware of these activities. They were just asked to affix their signatures once the decision taken by certain members in the panchayat. Members of Scheduled Tribes knew some of the key terms like planning, development, budgeting, work etc. without knowing the significance of these terms in the functioning of the panchayats.

#### 4.22 Participation Explanation

The study focuses on Scheduled Tribes participation in elections, campaigning activities, committees and Gram Sabha, as well as their involvement in raising issues in Gram Sabha, in signing petitions and contacting elected representatives at higher level Panchayats. The factors like awareness, political society, power relations and structure of governance often mentioned as influencing Scheduled Tribes participation in governance. These factors will constitute the framework of this analysis and they will be described are as follows.

**Table-4.14:** Pattern of Interaction between Scheduled Tribes and Gram Panchayat (N=122).

Sr. No.	Questions	Regularly (%)	Sometimes (%)	Never (%)
1.	Have you ever put forth Your demands before the Gram Panchayat?	20%	30%	50 %
2.	Do you think that yours demands are always fulfilled by the Gram Panchayat?	20 %	28 %	52 %
3.	Do you attend the meetings of Gram Sabha?	12%	20%	68%
4.	Do you attend the Meetings of Special Gram Sabha?	18%	26%	56 %
5.	Do the Gram Panchayat Members meet you?	15%	19%	72%

Source: Personal Communication / Survey.

#### 4.23 Caste and Representation

Scheduled Caste (SC) and Scheduled tribes (STs) are the groups of castes and tribes respectively that have been identified in the Indian constitution for positive discrimination policies. ‘OBC’ is a category of castes that came into being in the late ’80<sup>s</sup> after a much controversial political struggle for positive reservation for castes claiming to be non-SC backwards. This heterogeneous group includes very backward

castes as well as castes known to be prosperous. The four panchayats include a large number of Scheduled Tribe and Scheduled Caste representatives (40.97 %), with 16 and 9 elected members respectively. Out of the 16 Scheduled Tribal representatives (including women representatives) 14 (87.5 %) have been elected to seats reserved for them. General / OBC are the next in number with 15 (24.6 %) elected members in these panchayats. For the purpose of analysis the representatives are divided into four different caste groups like first, Forward Caste or Open Casts (Maratha and other upper castes), second Backward Caste; third, Scheduled Caste and fourth, Scheduled Tribe. The reason for such substantial number of elected officials belonging to disadvantaged groups like SCs, STs and Women can be attributed to the reservation policy of the 73<sup>rd</sup> Constitutional Amendment; since the representation of these categories is very minimal in the general constituencies (Aziz et al, 1996 and Narayana, 1998). The general constituencies are dominated by representatives belonging to the Khandayat caste, which is a dominant caste in the region.

The above study revealed that, there are more than 48 % of Scheduled Tribes do not show their interest in any kinds of campaign and in particular party activities. Rather they know only the party and symbols for which they cast their votes according to the dictates of the local leaders. On further inquiry about the living conditions of the Scheduled Tribe's in general and their day to day problems in the village, we could observe that these groups suffered from problems like social restrictions, poor housing, lack of employment, lack of community halls for them to observe their specific ceremonies or festivals and discuss community affairs. Even though the Scheduled Tribe Representatives felt the need for these tasks, they did not bring them into the panchayat discussions, and failed to address them in a responsive manner.

#### **4.23.1 Contacting**

We also asked some question to the respondent regarding their contact to elected candidates whether to Member of Legislative Assembly (MLA) or Member of Parliament (MP) Lok Sabha. The question was, how often in the past one year has you meet alone or with others in this village to the political leaders? And the result were more than 90 % respondent says never they meet to the elected political Leader (MLA's and MP's), only 3 % people says they meet once at District place not in the

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village, 4 % says few times and 3% says they meet quite often. There is no much change in data in meeting to the Zilla Parishad and panchayat Samiti leaders. But while in local panchayat there are more than 60 people says that they meet regular to the leaders of gram panchayat. There was one more question regarding the participation protest; in the past five years, have you taken part in any rally March, protest, or demonstration on some national or local issue? And the 20% respondents replied yes and had taken part in any protest or demonstration; 15 % people say always, and 25% says some time had participated in protest or demonstration. This type of results may that due to the lack of awareness regarding the policy and programme.

Voting, campaigning, contacting and protesting cover a wide range of activities associated with involvement in democratic decision making, and they represent different means by which citizens seek to influence the choice of policy as well as the selection of policy makers. However, not all peoples take part equally in each of these activities, it is found. Increasingly higher costs must be borne by peoples who participate in the more proactive forms of self-expression. Consequently, many more Scheduled tribes take part in voting and progressively fewer voters are involved in campaigning, contacting, and protesting. As many as 80% of villagers said that they had voted in the last election to the state legislature. Voting forms one dimension of political activity, and campaign work, contacting, and protesting – the more voluntary and less socially obligatory acts – constitute a separate dimension. In the process of electoral participation and identifying the political growth of Nashik district, we could also hold a discussion with a youth group in the district to understand their aspirations and Most of the students want to pursue further education in their respective fields and fill the need for a career counseling based approach. Students feel that information on all career options and the means to go by each should be made available at the high school level itself and nearby places.

Thus, efforts must be taken to reduce the ever-widening gap between the two social groups. Some of these issues that come up through discussions with stakeholders regarding tribal administration in Maharashtra are-- Lack of co-ordination within the Department, Lack of manpower to monitor and evaluate TSP funds and programmes implemented by other departments, the need to empower ITDPs, Recruitment of qualified manpower, review of Roles and Responsibilities

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against the job output of officers and workers, delay in release of district ceiling funds, too much focus on Ashram Schools and Hostels, neglecting other tribal issues. No checks over wastage of funds, Development of need based programmes through, Nucleus budget and Special Central Assistance Schemes, Outsourcing of certain programmes to genuine NGOs. There is an urgent need to educate tribals through educational films in tribal dialects on the significance health, nutrition, education, a-forestation, self-employment etc. and as Sukhatankar Committee's recommended need to shift 75 per cent of the ITDP outlay to the district plan for decentralization and evolution of financial authority to the Panchayat Raj administration. However, the Panchayat raj institution at the tehsil and Gram Panchayat level have yet to be functionally involved in planning, monitoring and orienting development programmes to local situations, addressing the concerns of the local community.

#### **4.24 Factors Contributing to the Lower Participation in Panchayats**

Several factors contributed towards low attendance of members in panchayats meetings as well as low participation in the panchayat decision-making process. Among the major reasons, social restrictions, economic compulsions and household work were found to be major reasons for irregular attendance in monthly meetings by the representatives belonging to scheduled tribes. Social restriction is an important cause that hinders the electoral participation of Scheduled Tribes (STs) and women representatives in the panchayats (Wietze Lise, 2000; Inbanathan, 2001). Restrictions for Scheduled Tribes (STs) were different from those related to upper caste representatives. As stated by the upper caste member representatives, restrictions on mobility and interaction with open representatives are imposed by their own family members, which affect their participation in the panchayats. There are cases where their general member opposes their wives for active participation in panchayat activities, though they were instrumental in bringing their wives into politics. And for Scheduled Tribes women it is not so different a situation sounds paradoxical since the same husbands who persuaded their wives to contest the elections then opposed their wives for active participation in panchayats. This clearly indicates that the attitude of the upper caste member representatives who could not themselves hold formal positions of power because of the reservation policy, but is trying to exercise power through their wives. Though moving out of the house is not a major problem for the women representatives of Scheduled Tribes, they suffer severe restrictions due to their

caste positions. During the course of a meeting in the panchayat the seating pattern is determined according to the caste of the members. The scheduled tribes (men and women) members sit together and other members, including women of other castes, hesitate to come closer to them. Interviews with the tribal members revealed that even though reservations have been successful in bringing them to the office of the panchayat, they are treated differently within it. For Scheduled tribe women representative the household work and distance of the gram panchayat office are found to be other reasons for low participation. In all the cases, Scheduled Tribe women hardly get time for panchayat activities after fulfilling their household responsibilities of cooking and child rearing. This makes it difficult to attend panchayat meetings, which can take several hours, especially if they take place in another village. On certain occasions, the general member escorts of these women representatives prompted them on what to say in the meeting hall. Husbands of scheduled tribe's women representatives even intervened during interviews with the researcher (where the representatives were meant to be interviewed rather than their husbands). Economic compulsion is observed as the third cause of low participation in panchayat activities. Out of the 73 representatives interviewed, 25 belong to Scheduled Castes and Scheduled Tribes, out of which 17 are landless and the remaining eight possess land less than 2.5 acres. The main source of income for them being either manual or daily labour, attendance in gram panchayat meetings often comes in the way of their livelihood. Respondents were very straightforward in this regard and stated that they cannot afford to miss a day's income, and hence regular attendance becomes difficult if not impossible.

These results of factor analysis show that the scheduled tribe villagers who are active in one form of political activity, say campaign work, are likely to be equally active in the other two forms, contacting and protesting. A single underlying quality or set of attributes seems to be at work that makes some villagers participate more actively than others. To identify these attributes and to distinguish more active from less active villagers, the index of political activity is constructed by taking a simple sum of scores of these items.

#### **4.25 Implications of Affirmative Action and Participation**

The above analysis of the participation of elected members opens up several issues for discussion on the concept of representation in general and those of

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Scheduled Tribes categories in particular. The basic rationale, with which the institutions of local governance were established, was that they would bring government closer to the people, so that people from all walks of life could participate in politics. Democratic local governance ensures that citizens will be voting for elected officials, which in turn, will increase local interest in the political process. Combined with popular participation, the policies of affirmative action in local governance strive to ensure proper and equal representation. Taking a cue from the theoretical discussion on representation and drawing inferences from the empirical analysis of participation of elected representatives, we may derive some implications. We perceive representation as involving the articulation of views and desires of the citizens, and involvement of the representatives own judgment while taking decisions in the activities of the panchayats.

Effective representation entails meaningful participation of elected representatives in panchayat activities in order to articulate the interests of the constituents. The irregularity of elected members in attending the panchayat meetings in most cases not attending meetings at all, their limited efforts in identifying and raising issues of the locality and low participation in discussions of the constituents problems, necessarily results in their inability to articulate the views and desires of the constituents. The various issues of the locality and the views of the constituents, in most cases, do not reach the women elected members in order to be articulated in the panchayat meetings, as the husbands of these members and other local elites minimized women's role in the panchayats by exerting control over them and acting as defector members.

The other manifestation of representation is the exercise of judgment by representatives while taking decisions on behalf of their constituents. The elected representatives in the Gram panchayats in Nashik Maharashtra, more so those belonging to Scheduled Caste, Scheduled Tribes and OBC groups, also performed very minimally in this regard. In most cases, Scheduled Tribes (STs) men and women representatives could not reflect the views and requirements of their constituents and failed to use their own judgment in panchayat decision-making. However, the representatives belonging to these sections failed to articulate these needs of their constituents in the decisions that were taken, even though some of them emphasized during interviews that they were able to identify the needs. Further, they could not put

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forward their judgment, considered opinion or way of thinking to influence the panchayats decisions of beneficiary selection. The Scheduled Tribes (STs) required assistance for construction of their houses, but did not receive it as their representatives were unable to articulate their requirements. This is evident from the fact that in one panchayat (Baglan) financial assistance was given to a household belonging to a forward caste to rebuild his damaged cattle-shed, whereas there were many Scheduled Tribes households in the panchayat who failed to get any financial assistance from the government schemes to rebuild their own houses. This reveals the inability of elected representatives to highlight the cause of their constituents. The above two activities of the elected members, i.e. lack of proper articulation of citizens interest and inability to use their judgment in panchayat decision-making, question the very notion of representation of Scheduled Tribe groups through affirmative action. Even though affirmative action has ensured that the weaker sections of society are represented in the rural political institutions (Berman (1997 a and b), proper and effective representation of interests of these groups upon which the empowerment of these sections rests is yet to take place.

## **4.26 The Local Politics of the Study Areas**

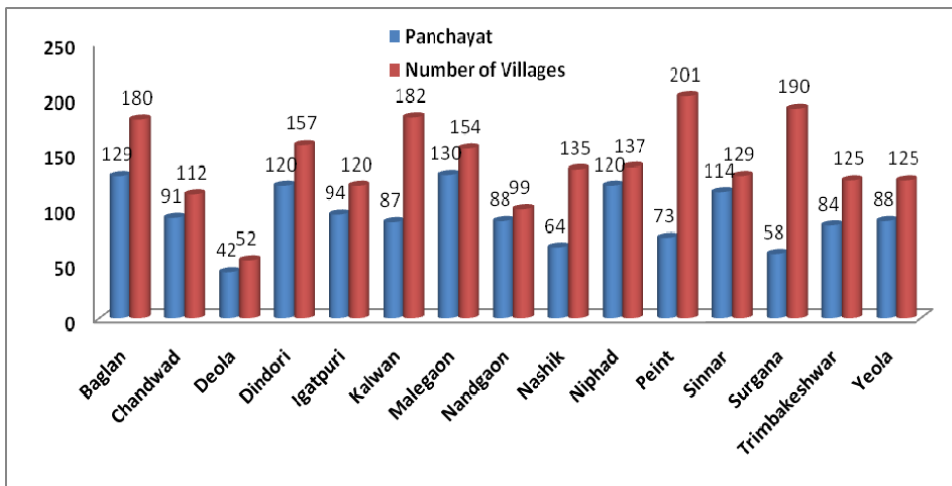
### **4.26.1 The Political Economy of the District**

The district is an agriculturally prosperous area with a developed urban sector. The soyabean revolution of the 1980s led to a distinct improvement in the financial condition of the middle peasantry. This was marked by farm mechanization, investment in irrigation, purchase of consumer durables (such as motor cycles and jeeps) and construction of modern housing. However, as land distribution is very unequal, the overall agricultural prosperity does not translate into a uniform spread of economic well being. While about ninety percent of the rural population is employed in agriculture, more than one-third of them are agricultural labourers, working on other's fields. About one third of the district's total households live below the official poverty line. The OBCs constitute the bulk of the middle peasantry and are also represented in the rich peasantry. However, the forward castes tend to own the largest land holdings and also dominate government and formal sector employment.

**Table-4.15:** Number of Blocks Gram Panchayats and Villages in Nashik District of Maharashtra.

No. of blocks	Name of Block	Panchayat	No. of Villages
1.	Baglan	129	180
2.	Chandwad	91	112
3.	Deola	42	52
4.	Dindori	120	157
5.	Igatpuri	94	120
6.	Kalwan	87	182
7.	Malegaon	130	154
8.	Nandgaon	88	99
9.	Nashik	64	135
10.	Niphad	120	137
11.	Peint	73	201
12.	Sinnar	114	129
13.	Surgana	58	190
14.	Trimbakeshwar	84	125
15.	Yeola	88	125
	<b>Total</b>	<b>1,382</b>	<b>2098</b>

Source: The Registrar General & Census Commissioner, India, New Delhi, Ministry of Home Affairs, Government of India; www. <http://censusindia.gov.in/> Census of India, 2001

**Fig-4.2:** Number of Blocks Gram Panchayats and Villages in Nashik District of Maharashtra.

Source: The Registrar General & Census Commissioner, India, New Delhi, Ministry of Home Affairs, Government of India; www. <http://censusindia.gov.in/> Census of India, 2001

#### 4.26.2 Politics of District Panchayat

The district has 15 blocks, 1382 Panchayats and near about 2098 villages; there are more than 17 members and each of the six blocks in the district is

represented by 2–3 members (see Table 4.2 for a summary of the structure of the elected institutions in the district). The reservation provisions are more comprehensive and are more effective in preventing the caste bases at district level than found at the level of assembly elections. Five seats are reserved out of 17 for STs/SCs, five for OBCs one-third of the total strength is reserved for women and others for general coata. The district Panchayat is headed by a any of the candidate which is been the reservation (general / OBC/women/ST/SC) from the majority elected party, while the vice-president belongs to nominated may be a ST/SC/OBC/Open or women's representations; though this implies a share of power going to backward and vulnerable castes.

In 1962, as per the Maharashtra Zilla Parishad and Panchayat Samiti Acts, Zilla Parishad and 13 Panchayat Samities were formed. Later 14<sup>th</sup> and 15<sup>th</sup> Panchayat Samiti Deola & Trimbak were formed. The working of Zilla Parishad is carried out according to Sthai Samiti (Standing Committee) and finance, Works, Agriculture, Education, Health, and Social Welfare Subject Samities. Administrative head of the Zilla Parishad is from I.A.S. cadre. The president of Zilla Parishad is elected by the people who have the major powers. Each Subject Samiti has the Head called as 'Sabhapati'. Nashik district Zilla Parishad has 74 Members and 15 Panchayat Samitis (148) elected in 2007 and 2012 from Baglan, Chandwad, Deola, Dindori, Igatpuri, Kalvan, Malegaon, Nandgaon, Nashik, Niphad, Peth, Sinnar, Surgana, Trimbak and Yeola respectively.

**Table-4.16:** Zilla Parishad -Party-Positions During the last 3 Elections.

Zilla Parishad (ZP)	Elect. Year	S E A T S	C O N G	NCP	Shiv Sena	BJP	M N S	CP IM	J D/S	Other	Fronts	Ind.
Nashik	2002	73	13	23	21	10	-	4	2	-	-	-
	2007	73	17	25	18	3	1	4	1	-	5	-
	2012	73	14	27	17	4	3	3		1	1	3

Source: [www.enfoelections.com](http://www.enfoelections.com)

As per the norm, in Maharashtra the Panchayat elections are not officially party based; the parties are not expected to nominate their representatives. Often several members informally affiliated with the same party are in contest for the same

seat. However, party affiliations to one or the other of the two major parties, INC, NCP, SS, RPI, CPIM and BJP, or one of their leaders, are ‘actually’ crucial. Parties are divided on the lines of factions, controlled by one or the other prominent district level leaders. These faction leaders are generally present or former MLAs belonging to the ‘upper’ castes and are highly effective in externally controlling the decisions of their political protégés and therefore the workings of the Panchayat institutions. The INC, NCP, SS, RPI, CPI and BJP, to which the president and vice-president of the body are aligned, are the dominant parties in the district Panchayat. Eleven of the 17 members of the body belong to it, while the rest are with the BJP. The political divide however does not end there. There are enough factions and amorphous relations within and between the two political parties to amuse any political scientist. There are three visible factions within the INC in the district Panchayat. Let us call them INC-A, INC-B and INC-C. Faction A is headed by a former MLA and factions B and C by two serving MLAs. All the faction leaders belong to upper castes and are also (needless to say) economic élites. The central contest however is between faction A and B. Faction A derives its power from the proximity of its head, a veteran INC leader, to very senior politicians in Mumbai, the State capital. Faction B on the other hand is led by a forward caste OBCs, a member of another powerful political family, which is entrenched in key political positions within the party as well as in the state government. The conflict between the two factions for the president of the present district Panchayat provides a useful example of the politics governing this institution. District Panchayat positions are elected by the district Panchayat members themselves. However, no member would vote without the support of his or her faction. This conflict between the two factions became so tense that the chief minister himself had to intervene. While faction B’s candidate was given the presidency, faction A was appeased with the vice-presidency. Some speculate that one of the reasons for which the chief minister over-rode the claims of faction A (in spite of their closer relations with him) was because the rival candidate was an OBC capable of bringing others of this caste group to lend their support.

With resources at their control, and Sarpanch whom they can influence, the block Panchayats act as an important show-ground and source of funds for higher level MLA politics in the same locality. It would be no exaggeration to say that MLA aspirations are central and dominant forces in block-level Panchayat politics. A block

Panchayat has about 20–25 wards, each of which sends an elected member to the body. Each ward represents about 5–8 villages. The provisions for reservations are the same as for the other Panchayat bodies, proportionate to the population for SC, ST and OBC (with a limit of 25% for OBCs) plus one-third for women.

#### **4.27 Block Panchayat Politics**

The district identified as tribal by the State Government which has fifteen talukas and fifteen development blocks. Out of these blocks in 8 blocks are tribal blocks like Surgana, Peth, Igatpuri, Kalwan, Baglan, Dindori; Trimbakeshwar & Nashik. As with the district Panchayat, the control lies away from the body in the hands of the district INC party faction leaders. The twenty-nine member Block Panchayat is an NCP monolith. As we saw above, it is to this man that the district Panchayat president also ‘reports’. At this lower, block level, however, this former MLA’s relative, who is seeking an NCP’s nomination from the constituency in the next elections, heads the faction. The second faction (faction C, referred earlier) is led by the local MLA, also from the NCP, whose position is, understandably, irreconcilable with that of faction A. The block Panchayat provides a political platform for competition between these two antagonistic aspirants. It is faction A however, in spite of being pitched against a standing MLA, which dominates the body. Each faction had fielded its candidates in almost all the wards of the block and had actively campaigned for them. Faction A emerged the winner, taking all but three seats. Later, two of three members from the other faction defected to join the faction in power. There are no contests for election of the president and the vice-president as both were nominated by the faction. A block patron (the district faction a leader’s relative) and dutifully ratified by the overwhelming majority in the body. The hand-picked president (OBC) and vice-president (General), not being organic leaders of the group, are unlikely to challenge the political supremacy exercised by the faction leader from outside the body. This wide rift between the leader and the led ensures tight control of the Panchayats politics and functioning. So there is no chance to overtake by the scheduled tribe leader or any backward caste leaders.

Much in contrast to Block Panchayat, and perhaps reflecting its position somewhat periphery to the economic and political centre of the district, the seventeen seats Block Panchayat is not controlled by major district factions or their spin-offs. It is evenly split between a local faction led by a Shiv Sena man and another local

faction supported by a BJP man. This time the centre of gravity lies within the Panchayat body with the leaders of the local factions themselves members of the block. The NCP local faction leader won the election for president by a narrow one vote margin, allegedly after forcefully preventing opposition block members from attending the nomination meeting and threatening those that did. Though most block Panchayat members owe allegiance to one or the other party, in this case some voted (or were forced to vote) across party lines during the heated presidency contest. After the elections the NCP faction president continued to wean away supporters of the other party. Both the faction leaders belong to the same caste and are actually relatives. The NCP president exhibited some heavy-handed tactics during presidential elections. The CPIM faction leader has been in politics since student days and in spite of his prosperous business and good contacts has not been able to keep his supporters as loyal as his competitor has. Since election, though, these local leaders have distanced themselves from their mentors. The congress block Panchayat president ascribes his split to the excessive interference of the MLA superior in the matters of the Panchayat. The BJP candidate is in conflict with his mentor as he also vies for nomination to the assembly from the same constituency. This case suggests that in lower level Panchayat bodies, when elections are not officially held on party lines, party affiliations can weaken, as can the line of command from party superiors. One of the reasons for this is that as more than one candidate affiliated to the same party are often in contest, the credit for winning is the candidate's own and so allegiance to a mentor does not come into play so obviously. Competitive local level politics forces the candidates to search for their own clientele. This independence has its advantages, especially in a situation where none of the parties is itself governed by a working class ideology. The importance of the block Panchayats is at least three-fold. First, their boundaries overlap those for assembly seats and they are therefore an important ground for winning round constituents and preparing the ground for MLA elections. Second, the bodies are large (21 and 25 members compared to the 15 of the district) and the members politically immature. Generally these institutions are more submissive and malleable. In both cases faction leaders aiming for either the block presidency or the Legislative Assembly fielded their candidates, campaigned for them and logistically supported those turning a democratic body of equals into a body dominated by one, sometimes two, presidential characters. At this lower level it is relatively easy to take control of local politics. Third, the block Panchayats control

significant funds and these provide the opportunity to buy supporters or take pay-backs. Having described the political context in these localities we now turn to describing the use and allocation of such funds.

It is an important to note that control of these key district Panchayat positions is from points external to the Panchayat. Neither of the faction leaders was actually standing for election yet their power to determine the structure of power and the decisions of their members are supreme. In this case, at least, the political power and status of the Panchayat and its members is significantly below that of their patrons. These patrons are close to the NCP party centre and from MLA-level. Yet the interest of these patrons show illustrates the importance attached to district Panchayat elections and positions as a doorway to influencing fund distribution, the local political scene and thus eventual re-election to MLA, or higher positions. This is a symbiotic relationship between patron and client, the district faction leaders are, as we would expect and have mentioned, forward castes. Yet their two nominees for the top two district Panchayat positions were from the backward groups (SC and ST). No doubt the influence of the faction leader in the patron-client relation is further increased by this caste differential. Indeed, though there have been four Scheduled Tribe MLAs in the district for the last six elections, none has made it to dominant positions in any of the parties' factions. To be politically dominant a faction leader must be of the highest caste. Caste hierarchy is easily converted into political hierarchy and, despite increasingly pro-backward caste reservations, caste remains the dominant determinant. After caste, we have seen how the political status and connections of the nominee and close family translates directly into political superiority. Much of the accreditation and patronage that allow political ascendancy depend on networks that tend to be family, as well as caste, based. With the intensification of agriculture many OBC's castes are competing with, or overtaking, the forward castes. But this has not allowed them to break into State-level Marathas politics. However, class remains a necessary, even if not sufficient condition for entry into higher level politics. All members from the upper caste (open) and OBC groups are rich farmers who also hail from prosperous, upwardly mobile and often not-so-backward castes within the OBC group. Likewise, the seats reserved for STs and SCs have been occupied by prosperous members of relatively better-off SCs like the Charmkars.

One of the prominent aspects of economic, political and social relations revolves around the issues of inequality based on class, caste, race and gender (Ost, 1995). In the context of India, caste based politics has always remained in the forefront. But during the last two decades, the assertion of the people from low castes including the Scheduled caste and Scheduled tribe has assumed unprecedented significance. The Scheduled caste and Tribe questions are one of the most important questions in today's political and academic debates in India and assertion, leadership and voting pattern of its etc., are the elements of these debates.



**Table-4.17:** Represents the Gat of Zilla Parishad Nashik and Gan of all Panchayat Samitis in Nashik District of Maharashtra.**01. Baglan Panchayat Samiti**

<b>Gat</b>	<b>ZP Members</b>	<b>Party</b>	<b>Gan</b>	<b>PS Members</b>	<b>Party</b>
01.Pathare Digar	Ahire Popat Budha	NCP	001.Manur	Mahale Vimal	Ind
			002.Pathare Digar	Sonvane Sindhu	NCP
02.Taharabad	Bhamre Sima Kishor	BJP	003.Antapur	Pawar Shamkant	Cong
			004.Taharabad	Mali Narayan	BJP
03.Jaykheda	Savara Vijay Bhatu	NCP	005.Jaykheda	Ahire Chandanbai	NCP
			006.Askheda	Bhamre R. R	NCP
04.Nampur	More Vikram Barku	BJP	007.Ambasan	Thakre Abhiman	BJP
			008.Nampur	Ahire Ravindra	BJP
05.Veergaon	Patil Sangita Y	Cong	009.Veergaon	Khairnar Dharmaraj	NCP
			010.Kandhane	More Jayashri K	Cong
06.Thengoda	Pimpalse Anjana M	NCP	011.Munjwad	Sonavane Sangita	Shiv Sena
			012.Thengoda	Mali Alka P	NCP (u/o)
07.Brahmangaon	Pawar Bharati B	Cong	013.Brahmangaon	Mali Dadaji N	Shiv Sena
			014.Lakhmapur	Bachhav P. P.	Cong (u/o)
<b>02.Malegaon Panchayat Samiti</b>					
08.Ravalgaon	Chavan Dipak B.	Shiv Sena	015.Ravalgaon	Gorhe Sharad P.	Shiv Sena
			016.Vadner	Mali Rupabai R.	Cong

Gat	ZP Members	Party	Gan	PS Members	Party
09.Zodge	Shelke Bhikan B.	Cong	017.Zodge	Desai Vijay B.	Cong
			018.Chikhal-Ohal	Saravat Vasant (Pro-Cong)	Ind.
10.Dyane	Gare Nandkishor S	Shiv Sena	019.Karanjgavahan	Deore Usha S	Shiv Sena
11.Soyagaon	Bachhav Rekha J.	Shiv Sena	021.Vadel	Shelar Rajendra	Shiv Sena
			022.Soyagaon	Wagh Devidas	Shiv Sena
12.Dabhadi	Ahire Nirottama A	Cong	023.Dabhadi	Nikam Shashikant	Shiv Sena
			024.Ajang	Rathod Samadhan	Cong
13.Saundane	Nisal Namdeo D	Shiv Sena	025.Patne	Mali Kailas P	Shiv Sena
			026.Saundane	Pawar Keshav Y	Shiv Sena
14.Chandanpuri	Desai Shantaram D	Shiv Sena	027.Jalgaon-Nimbayati	Keskar Dilip S.	Cong
			028.Chandanpuri	Suryawanshi Shivsing	Shiv Sena
15.Nimgaon	Hire Madhukar S.	JD/S	029.Nimgaon	Shevale Ashok	JD/S
			030.Yesgaon-Br	Pawar Kalpana	Shiv Sena
16.Kalwadi	Gangurde Geetabai	Shiv	031.Maladhe	Bachhav J.M.	Shiv Sena

Gat	ZP Members	Party	Gan	PS Members	Party
		Sena			
			032.Kalvadi	Chavan Nalini S	Cong
17.Lohaner	Bachhav Usha S.	NCP	033.Lohaner	Paawr Ahilyabai	NCP
			034.Mahal-Patne	Ahire Sukdev K	NCP
18.Umarane	Deore Nivrutti G.	NCP	035.Umarane	Deore Ratan V	NCP
			036.Dahiwad	Shevale Laxmi	NCP
<b>03.Deola Panchayat Samiti</b>					
17.Lohaner	Bachhav Usha S.	NCP	033.Lohaner	Paawr Ahilyabai	NCP
18.Umarane	Deore Nivrutti G.	NCP	035.Umarane	Deore Ratan V	NCP
			036.Dahiwad	Shevale Laxmi	NCP
19.Deola	Aher Bharati A.	NCP	037.Deola	Kedare Rahul M	NCP
<b>04.Kalvan Panchayat Samiti</b>			038.Wakhari	Deore Bapu M	NCP
20.Kharde Digar	Bhamre Manisha R.	NCP	039.Kharde-Digar	Shevale Subhash	NCP
			040.Navi-Bej	Khandvi Jaymala	NCP
21.Kalvan-Br	Bagul Bhimabai M.	NCP	041.Kalvan-Br	Pawar Nitin A	NCP
			042.Manur	Aher Ramesh T	Cong
22. Kanashi	Pawar Shailesh J.	Cong	043.Bapkhedda	Pawar Jayeshri	NCP
			044.Kanashi	Dalvi Dhavalibai	Cong
23.Abhona	Deore Ravindra S	Cong	045.Abhona	Gavali Yashvant	Cong

Gat	ZP Members	Party	Gan	PS Members	Party
			046.Narul	Deore Baliram	Cong
<b>05.Surgana Panchayat Samiti</b>					
24. Gondune	Khambait Sanjabai	CPM	047.Gondune	Chaudhari Hiraji	CPM
			048.Bhadar	Raut Bhika L.	CPM
25. Surgana	Bhoye Janardan S	CPM	049.Surgana	Chavan Balu K.	BJP
			050.Borgaon	Dalvi Sumitra S	CPM
26. Bhavada	Raut Latabai H	CPM	051.Palsan	Pawar Sanjay K.	CPM
			052.Bhavada	Gavit Meenabai	NCP
<b>06.Peth Panchayat Samiti</b>					
27. Peth	Ghonge Manoj J.	Shiv Sena	053.Peth	Gavit Bhaskar	Shiv Sena
			054.Surgane	Alkandar N. G.	Cong
28.Kohor	Avhad Malti K.	Cong	055.Karanjali	Gavande Sitabai	Shiv Sena
			056.Kohor	Malgave N. Y.	NCP
<b>07.Dindori Panchayat Samiti</b>					
29. Ahivantwadi	Chaudhari Anjana	NCP	057.Devsane	Gangurde G. R.	NCP
			058.Ahivantwadi	Pagar Chindu P.	Cong
30. Kasabe-Vani	Kad Vilas Namdev	NCP	059.Kasabe-Vani	Bharsat Sunita	NCP
			060.Lakhmapur	Ughade Sangita	Cong

Gat	ZP Members	Party	Gan	PS Members	Party
31.Kochargaon	Bharsat Sampat L	NCP	061.Nanashi	Chaudhari R. K.	Cong
			062.Kochargaon	Khelmahale S.P.	NCP
32. Umrle- Br	Chaudhari Shripat	Shiv Sena	063.Umarale-Br	Bodke Shama	BJP
			064.Madakijamb	Nathe Vandana	NCP
33. Dindori	Charoskar Sunita R	NCP	065.Dindori	Pagare Malti M.	NCP
			066.Mohadi	Pawar Nandu	NCP
34.Khedgaon	Wagh Vasant M	NCP	067.Materi-Wadi	Bhagre Vasant	NCP
			068.Khedgaon	Bhagre Bhaskar	NCP
<b>08.Chandwad Panchayat Samiti</b>					
35. Chandwad	Gangurde Arun D.	Shiv Sena	069.Kanmandale	More Sajabai R.	BJP
			070.Chandwad	Gare Sunita S.	Cong
36.Dugaon	Kotwal Shirish V.	Cong	071.Dugaon	Gidge Namdeo	Cong
			072.Wagdardi	Gidge Namdeo	Cong
37.Talegaon Rohi	Dr Kumbharde Atmaram	Cong	073.Talegaon-Rohi	Devde Prakash	BJP
			074.Wahegaon Sal	Thoke Jayram V	BJP

Gat	ZP Members	Party	Gan	PS Members	Party
38. Wadali Bhoi	Aher Lata Karbhari	Shiv Sena	075.Mangarul	Sonavane Mangal	NCP
39. Vadner Bhairav	Vakte Sampat B	Cong	076.Wadali-Bhoi	Gangurde Bandu	Shiv Sena
09.Nandgaon Panchayat Samiti			077.Vadner Bhairav	Dharrao Dilip H	NCP
40. Sokara	More Nimba H	Cong	078.Dhodambe	Rakimbe Arvind	Ind
41.Nyay Dongari	Mengal Sukdev R.	Cong	079.Vehelgaon	Dambale Mangilal	Cong
42. Bhalur	Pawar Rajendra S.	Shiv Sena	080.Sokara	Borse Laxmibai	Cong
10.Yeola Panchayat Samiti			081.Nyay Dongri	Aher Vijaya V.	Cong
43.Patoda	Pimparkar Balasaheb	NCP	082.Jategaon	Nahar Rajendra	Cong
44.Nagarsul	Pagare Mayavati	NCP	083.Bhalur	Chavan Pramod	Shiv Sena
45. Andarsool	Sonavane Radhakisan	NCP	085.Patoda	Kadam Pundalik	NCP
			086.Savargaon	Pawar Sambhaji	NCP
			087.Nagarsul	Salve Ashabai K	NCP
			088.Rajapur	Wagh Lata S.	Cong
			088.Saygaon	Khairnar Ramesh	NCP

Gat	ZP Members	Party	Gan	PS Members	Party
46.Mukhed	Bhavar Shobha V.	NCP	090.Andarsool	Thorat Bhimabai	NCP
			091.Chichondi- Kh	More Machindra	NCP
			092.Mukhed	Vavdhane Sayaram	NCP
<b>11.Niphad Panchayat Samiti</b>					
47.Pimpalgaon Bs	Pardhe Sahebrao	Cong	093.Pampalgaon-Bs	Bankar Vaishali	Cong
			094.Sakore	Hire Chhaya B.	Cong
48.Palkhed	Godhade Suresh D	BJP	095.Palkhed	Dive Yogesh Y	NCP
			096.Nandurdi	Nikam Laxman	BJP
49.Lasalgaon	Wagh Shivaji D	Shiv Sena	097-Khadak Malegaon	Pangavane Bhaskar	Cong
			098.Lasalgaon	Wagh Uttam S	Shiv Sena
50.Vinchur	Thore Kiran P.	NCP	099.Vinchur	Deshmukh Chhaya	Cong
			100.Naitale	Jagtap Anna K	Shiv Sena
51.Niphad	Barde Sahebrao K.	NCP	101.Kothure	Satale Sunita L	NCP
			102.Niphad	Shelar Rajaram	Cong
52.Kasabe-Sukene	Gangurde Bhaskar	NCP	103.Kasabe-Sukene	Holkar Subhash S	NCP
			104.Narayangaon	Gadhawe Latabai	Shiv Sena
53.Ozargaon	Kadam Anil S	Shiv Sena	105.Ozargaon	Laddha Dilip P.	Shiv Sena

Gat	ZP Members	Party	Gan	PS Members	Party
			106.Ozar-Township	Vavdhane R.B.	Shiv Sena
54.Chandori	Patil Uttam R	Shiv Sena	107.Pimpalas	Matsagar Vilas	NCP
			108.Chandori	Kadam G. N.	Shiv Sena
55.Saykheda	Gite Digambar Valu	Cong	109.Saykheda	Kute Jagannath	NCP
			110.Karanjgaon	Bajare Nanda	Cong
56.Devgaon	Mali Laxman P.	NCP	111.Khedlezunge	Gaikwad B.B.	NCP
			112.Devgaon	Bochare B.S.	NCP
<b>12.Nashik Panchayat Samiti</b>					
57.Girnare	Thete Dilip S	NCP	113.Devargaon	Tambere Lata	NCP
			114.Girnare	Khoskar Maina	NCP
58.Palase	Chaudhari Kailas	Shiv Sena	115.Pimpri Sayyad	Chavan Kailas	Ind
			116.Palase	Tungar Madhuri	Shiv Sena
59.Eklahare	Godse Hemant T.	MNS	117.Eklahare	Jagtap Nitin	NCP
			118.Lahavit	Shinde Subhas	MNS
60. Govardhan	Rupavate Baburao	SS	119.Govardhan	Salve Hiranman	Shiv Sena
			120.Vilholi	Nimbekar Sanjay	Shiv Sena
<b>13.Tryambak Panchayat</b>					



Gat	ZP Members	Party	Gan	PS Members	Party
<b>Samiti</b>					
61. Thanapada	Rathod Bhaurao R.	CPM	121. Thanapada	Raut Anjana	CPM
			122. Bhulwad	Baraf Ramesh	CPM
62. Harsul	Mhaisdhune Vishnu	NCP	123. Harsul	Jadhav Hiranman	MNS
			124. Waghera	Dive Motiram	NCP
63. Anjaneri	Ambapure Hausabai	Cong	125. Anjaneri	Bhasma Deoram	Shiv Sena
			126. Devgaon	Zole Shobha U	Cong
<b>14. Igatpuri Panchayat Samiti</b>					
64. Sirsate	Jadhav Anjanabai	Shiv Sena	127. Shirsate	Sapre Gangubai	Shiv Sena
			128. Khambale	Chavan Vishnu	Shiv Sena
65. Vadivarhe	Mengal Gangubai	Shiv Sena	129. Vadivarhe	Sonavane Ramdas	Cong
			130. Nandgaon-Br	Ambavane Nandu	Shiv Sena
66. Ghoti	Zole Shivram S	NCP	131. Mundegaon	Bhoir Mandabai	Shiv Sena
			132. Ghoti-Br	Jadhav Usha	NCP
67. Nandgaon Sado	Mali Janardan K.	Cong	133. Nandgaon Sado	Thakare Kavji	Shiv Sena
			134. Kaluste	Ghare Ramdas	Cong
<b>68. Khed</b>	Gadhav Narayan	NCP	135. Khed	Vaje Sindhubai	Ind

Gat	ZP Members	Party	Gan	PS Members	Party
			136.Taked Br	Zankar Shobha	NCP
<b>15.Sinnar Panchayat Samiti</b>					
69. Naygaon	Avhad Kanchan	Front*	137.Naygaon	Gaikwad Shantaram	NCP
			138.Malegaon	Ugale Ashok	Front*
70.Musalgaon	Shinde Dilip R.	Front*	139.Musalgaon	Kanadi Sunil	Front*
71. Devpur	Chavanke Rajendra	Front*	141.Devpur	Gadakh Navnath	Front*
			142.Bharatpur	Yadav Bebi B.	Front*
72.Nandur Shingote	Wagh Balasaheb N	Front*	143.Pangari Br	Nikam Sunita S	Front*
			144.Nandur Shingote	Shelke Laxman	Front*

Source: Ministry of Communication & Information Technology, Govt. of India/The National Informatics Centre / Nashik district information center-

<http://nashik.nic.in/>

Upper table shows the representation of the parties and candidate in Panchayat raj bodies particularly in Zilla parishad and panchayat samiti. Nashik district has 15 blocks and which represents the Gat of Zilla Parishad and the Gan for panchayat Samitis in Nashik district. The district has 72 Gat for Zilla Parishad representation which represents 73 members from different parties. The Nationalist Congress Party (NCP) shows the domination in Zilla Parishad election followed by Shiv Sena (SS), Indian national Congress (INC), Communists Party Marxist (CPM) Bharatiya Janata Party (BJP), Janata Dal Secular (JDS) and Maharashtra Navnirman Sena (MNS) respectively. While in Panchayat Samiti there are 144 Gan which represents 141 members from different political parties. The Nationalist Congress Party (NCP) shows the domination in Panchayat samiti election followed by Shiv Sena (SS), Indian national Congress (INC), Bharatiya Janata Party (BJP), Communists Party Marxist (CPM) Independents (Inds), Janata Dal Secular (JDS) and Maharashtra Navnirman Sena (MNS) respectively (see Table 4.18).

**Table-4.18:** Political Structure of Elected Institutions of the District and Blocks in Nashik, Maharashtra.

Position of elected power	Seats in district	Reserved	Constituency	Dominant Party
MP	03	1 (ST) 2 General	Entire district	BJP
MLA	15	4 (ST) 1 (SC) 10 General	Closely aligned to the 6 blocks (city block has three MLA seats)	INC in both our sample blocks; was BJP in previous election
Vidhan Parishad Constituencies - Local Bodies, Teachers, Graduates	3	2 Graduate teachers and 2 representative of legislative council General	Entire district	INC in one our sample blocks; NCP and Shiv Sena, was NCP in previous election
Zila Parishad member	73	5 (ST), 10 (SC), OBCS and General	2–3 members from each of the 7 blocks	INC faction A vice-president, NCP and faction B president

(NCP-Nationalist Congress Party; INC-Indian National Congress; BJP-Bharatiya Janata Party)

Source: Ministry of Communication & Information Technology, Govt. of India/The National Informatics Centre / Nashik district information center-<http://nashik.nic.in/>

District has 03 Lok Sabha Constituencies, Nashik (02) and Dindori (01 for ST) and 15 Vidhan Sabha Constituencies viz., Nandgaon, Malegaon Central, Malegaon Outer, Baglan (ST), Kalwan (ST), Chandwad, Yeola, Sinnar, Niphad, Dindori (ST), Nashik-East, Nashik Central, Nashik West, Deolali (SC), Igatpuri (ST); there are 03 representatives in Vidhan Parishad Constituencies of district from- Local Bodies, Graduates-Teachers. District has two Municipal Corporations for Nashik City and Malegaon; Municipal Councils for Satana, Igatpuri, Ghoti, Manmad, Sinnar, Trimbak, Yeola Nashik City, Malegaon City Chandwad. There is some Zilla Parishad Gat for Igatpuri, Kalwan, Manmad, Niphad, Satana, Pimpalgaon, Sinnar, Trimbak; Yeola is a local government body at the district level. It looks after the administration of the rural area of the district and its office is located at the district headquarters. The Marathi word Parishad means Council and Zilla Parishad translates to District Council. Members of the Zilla Parishad are elected from the district on the basis of adult franchise for a term of five years. Zilla Parishad has minimum of 50 and maximum of 75 members. There are seats reserved for Scheduled Castes, Scheduled Tribes, backward classes and women.

#### **4.28 Parliamentary Politics and Assembly**

The district is arranged in the form of three parliamentary (MP) constituency and fifteen Legislative Assembly (MLA) constituencies. Each of the latter more-or-less overlaps one of the fifteen development blocks, though the city block has two seats rather than one. The one parliamentary constituency has been reserved for Scheduled Tribes (ST) candidates and two are none reserved since 1990, as have been four of the assembly (MLA) constituencies. While reservation has definitely helped in balancing caste representation, the forward castes continue to dominate politics. For the five elections since 1990 of a total of forty representatives from the other non-reserved constituencies, all have belonged to the forward castes apart from three from the OBCs. All these representatives, including the OBCs, have been economic élites as well. Thus, while the OBCs have carved out significant space for themselves in the economy, in mainstream politics their representation continues to be marginal. The Scheduled Castes, Scheduled Tribes, economically poor, have benefited from the politically mandated reservation. However, as an analysis of local politics has shown, this too has brought little real political empowerment of the Scheduled Castes and

tribes. By all evidence, the failure of the Scheduled tribes and Scheduled caste to take positions of power is not because of poor electoral performance but because of the reluctance of the two major parties to nominate anyone but forward caste candidates. The political party is the major force and the politics of nomination by the latter is as important as, if not more, the politics of election itself. Not a single time has either the Indian National Congress (INC) Party, Nationalist Congress Party or the Bharatiya Janata (BJP) Party or Shiv Sena nominated Scheduled tribes candidates for any of the five open seats in the last six elections (i.e. out of sixty nominations by the two parties in total 4.5).

Baglan, Kalwan Vidhan Sabha constituency is one of the 288 Vidhan Sabha (legislative assembly) constituencies of Maharashtra state in western India. Chandwad is part of Dindori Lok Sabha constituency along with five other Vidhan Sabha segments, namely, Yeola, Nandgaon, Dindori, Niphad and Chandwad are the Vidhan Sabha constituencies respectively (Table 4.18).

**Table-4.19:** Member of Parliament of Malegaon Lok Sabha Constituency.

Year of Election	Lok Sabha constituency	Member of Parliament	Party
1991	Malegaon	Zamru Manglu Kahandole	Indian National Congress, INC
1996	Malegaon	Kacharu Bhau Raut	Bharatiya Janata Party, BJP
1998	Malegaon	Zamru Manglu Kahandole	Indian National Congress, INC
1999	Malegaon	Haribahu Shankar Mahale	Janata Dal- JD(S)
2004	Malegaon	Harishchandra Devram Chavan	Bharatiya Janata Party, BJP
2009	2009 Election, by then Malegaon changed to Dindori constituency	Harishchandra Devram Chavan	Bharatiya Janata Party, BJP
2014	2014 Election onwards: Malegaon Belongs to Dhule constituency	Dr. Subhash Bhamre	Bharatiya Janata Party, and BJP

Source: Ministry of Communication & Information Technology, Govt. of India/The National Informatics Centre / Nashik district information center-<http://nashik.nic.in/>

**Table-4.20:** Reservations and Constituencies in Nashik District of Maharashtra.

Sr. No.	Name & Constituency no.	Reserved for (SC/ST/None)	District	Lok Sabha constituency	Reserved for (SC/ST/None)
1.	Nandgaon-113	None	Nashik	Dindori	ST
2.	Malegaon Central-114	None	Nashik	Dhule	None
3.	Malegaon Outer-115	None	Nashik	Dhule	None
4.	Baglan (Satana)-116	ST	Nashik	Dhule	None
5.	Kalwan-117	ST	Nashik	Dindori	ST
6.	Chandwad-118	None	Nashik	Dindori	ST
7.	Yeola-119	None	Nashik	Dindori	ST
8.	Sinnar-120	None	Nashik	Nashik	None
9.	Niphad-121	None	Nashik	Dindori	ST
10.	Dindori-122	ST	Nashik	Dindori	ST
11.	Nashik East-123	None	Nashik	Nashik	None
12.	Nashik Central-124	None	Nashik	Nashik	None
13.	Nashik West-125	None	Nashik	Nashik	None
14.	Deolali-126	SC	Nashik	Nashik	None
15.	Igatpuri-127	ST	Nashik	Nashik	None

Source: Ministry of Communication & Information Technology, Govt. of India/The National Informatics Centre / Nashik district information center-<http://nashik.nic.in/>

Kalwan is a tehsil in Kalwan subdivision of Nashik District in Maharashtra, it is one of the Vidhan Sabha assembly constituency. This constituency is reserved for the scheduled tribes which represent five times by Arjun Tulshiram Pawar as a candidate of Bharatiya Janata Party for 2 times and then in 1999,2004 and 2009 as a

Nationalist Congress Party (NCP) but during the 2014 Communist Party of India (Marxist) candidate Shri. Jiva Pandu Gavit bit the election of NCP (Table 4.21).

**Table-4.21:** Members of Legislative Assembly from Kalwan Constituency in Nashik District of Maharashtra.

Year of Election	Legislative Assembly constituency	Member of Legislative Assembly	Party
1990	Kalwan	Arjun Tulshiram Pawar	BJP
1995	Kalwan	Arjun Tulshiram Pawar	BJP
1999	Kalwan	Arjun Tulshiram Pawar	NCP
2004	Kalwan	Arjun Tulshiram Pawar	NCP
2009	Kalwan	Arjun Tulshiram Pawar	NCP
2014	Kalwan	Jiva Pandu Gavit	CPIM

\* BJP-Bharatiya Janata Party; NCP- Nationalist Congress Party; CPIM-Communist Party of India (Marxist). Source: Ministry of Communication & Information Technology, Govt. of India/The National Informatics Centre / Nashik district information center-<http://nashik.nic.in/>

Chandwad-Deola Vidhan Sabha constituency is one of the 288 Vidhan Sabha (legislative assembly) constituencies of Maharashtra state in western India and the part of Dindori Lok Sabha constituency along with five other Vidhan Sabha segments, namely, Yeola, Nandgaon, Kalwan, Niphad and Dindori Vidhan Sabha constituencies respectively. This constituency has represented two times by Jaychand Deepchand Kasliwal as a candidate of Bharatiya Janata Party during 1990 and 1995. In 1999 and 2009 Shirishkumar Kotwal as a candidate of Nationalist Congress Party won the election. In 2004 by Uttam Ganpat Bhalegaon as a candidate of Nationalist Congress Party and recently in 2014 by Dr. Rahul Daulatrao Aher as a candidate of Bharatiya Janata Party (Table 4.22).

**Table-4.22:** Members of Legislative Assembly from Chandwad Constituency in Nashik District of Maharashtra.

<b>Year of Election</b>	<b>Legislative Assembly constituency</b>	<b>Member of Legislative Assembly</b>	<b>Party</b>
1990	Chandwad	Jaychand Deepchand Kasliwal	BJP
1995	Chandwad	Jaychand Deepchand Kasliwal	BJP
1999	Chandwad	Shirishkumar Kotwal	NCP
2004	Chandwad	Uttam Ganpat Bhalegaon	NCP
2009	Chandwad	Shirishkumar Kotwal	Independent
2014	Chandwad	Dr. Rahul Daulatrao Aher	BJP

\*BJP-Bharatiya Janata Party; NCP- Nationalist Congress Party;

Source: Ministry of Communication & Information Technology, Govt. of India/The National Informatics Centre / Nashik district information center-<http://nashik.nic.in/>

Malegaon Central is one the of the Vidhan Sabha legislative assembly constituencies in Maharashtra state. The important thing is that, Malegaon constituency election is not contested on the party or political basis or no issue is given importance except only the personality. During the Assembly election of 1990 in Malegaon, Nihal Ahmed was the candidate of Janata Dal against Shabbir Ahmed of Congress (I). There were 21 candidates in the fray and the main contest was between Janata Dal and Congress. Due to internal clashes in Congress (I) Nihal Ahmed easily defeated the Congress (I) candidate by a margin of 32000 votes. The assembly election won Nihal Ahmed and proved that, nobody could defeat him in election in Malegaon constituency, his political strength and power in Malegaon (Table 4.23). This time B.J.P. also announced their candidature which bagged all the 26000 Hindu votes. The election was contested on the basis of communalism. Thais could be the main reason Nihal Ahmed defeated his nearest and traditional rival Haji Shabbir Ahmed by the remarkable margin of 32000 votes. It was his biggest victory in the politics of Malegaon. During the period from 1990, all Muslims away from Congress



and B.J.P and the Congress Party were not able to face the people so the Nihal Ahmed Maulavi Md. Usman won the election as a Janata Dal candidate. During 1995, Shabbir Ahmed suffered from throat cancer so he was not able to contest. In addition to it he realized that he cannot defeat Nihal Ahmed Internal clashes of Congress Party, divided it into groups. One group was led by Younus Isa, and the other was led by Shaikh Rasheed (Table 4.23).

**Table-4.23:** Members of Legislative Assembly from Malegaon-Central Constituency in Nashik District of Maharashtra.

Year of Election	Legislative Assembly constituency	Member of Legislative Assembly	Party
1990	Malegaon Central	Nihal Ahmed Maulavi Md. Usman	Janata Dal –JD
1995	Malegaon Central	Nihal Ahmed Maulavi Md. Usman	Janata Dal-JD
1999	Malegaon Central	Shaikh Rashid Haji Shaikh Shaffi	Indian National Congress –INC
2004	Malegaon Central	Shaikh Rashid Haji Shaikh Shaffi	Indian National Congress –INC
2009	Malegaon Central	Mufti Mohammad Ismail	Jan Surajya Shakti-JSP
2014	Malegaon Central	Shaikh Asif Shaikh Rashid	Indian National Congress-INC

Source: Ministry of Communication & Information Technology, Govt. of India/The National Informatics Centre / Nashik district information center-<http://nashik.nic.in/>

Nihal Ahmed was a candidate of Janata Dal as usual, while Younus Isa and Shaikh Rasheed were demanding the ticket from the Congress Party. At least, Younus Isa was nominated as the candidate by the Congress Party. Being disappointed, Shaikh Rasheed resigned from the Congress Party and declared himself as an independent candidate. As a result, the opposition votes were divided but Nihal Ahmed got his fixed number of votes and won the election easily by a margin of nearly 31000 votes. In 1995, the Shiv Sena and BJP combined and formed the

government in Maharashtra. It was the first government of two aligned parties so Shaikh Rashid Haji Shaikh Shaffi from Indian National Congress own the election and represents the constituency during 1999 and 2004 from the same party. During 2009 Mufti Mohammad Ismail represents constituency as a Jansurajya Party candidate and again congress party represents his candidate Shaikh Asif Shaikh Rashid.

Malegaon-Outer is a Vidhan Sabha constituency for legislative assembly of Maharashtra state. Before 2008 this could be a Dabhadi (74) was the constituency of Maharashtra Legislative Assembly between 1977 until 2004, the delimitation of Vidhan Sabha constituencies in 2008 this become a Malegaon Outer (115) constituency belongs to Dhule parliamentary constituency. During 1990 to 1999 three times, Smt. Hiray Pushpatai Vyankatrao has represented this constituency as a candidate of Indian National Congress. But in 2004 this constituency could represented by Dadaji Dagadu Bhuse as an Independent candidate who latter become a Shiv Shainik and won continue two election of 2009 and 2014 as a candidate of Shiv Sena (Table 4.24).

**Table-4.24:** Members of Legislative Assembly from Malegaon-Outer Constituency in Nashik District of Maharashtra.

Year of Election	Legislative Assembly constituency	Member of Legislative Assembly	Party
1990	Malegaon Outer	Hiray Pushpatai Vyankatrao	Indian National Congress-INC
1995	Malegaon Outer	Hiray Pushpatai Vyankatrao	Indian National Congress-INC
1999	Malegaon Outer	Hiray Pushpatai Vyankatrao	Indian National Congress-INC
2004	Malegaon Outer	Dadaji Dagadu Bhuse	Independent-IND
2009	Malegaon Outer	Dadaji Dagadu Bhuse	Shiv Sena-SS
2014	Malegaon Outer	Dadaji Dagadu Bhuse	Shiv Sena-SS

Source: Ministry of Communication & Information Technology, Govt. of India/The National Informatics Centre / Nashik district information center-<http://nashik.nic.in/>

Nandgaon, Assembly constituency is one of the fifteen constituencies of Maharashtra Vidhan Sabha located in Nashik district which is also a part of Dindori (Lok Sabha constituency) reserved for Scheduled tribes (ST), along with five other assembly constituencies like Kalwan, Chandwad, Yeola, Niphad, and Dindori Vidhan Sabha constituencies respectively. This constituency has shown the domination of Indian National Congress (1990 and 1999) and Nationalist Congress Party (2009 and 2014) which represents by Jaganath Murlidhar Dhatri, Anilkumar Gangadhar Aher and Pankaj Bhujbal respectively. But in 1995 and 2004 the assembly election won by Shiv Sena candidate Mr. Rajendra Devidas Deshmukh and Mr. Sanjay Sayaji Pawar respectively (Table 4.25). Yeola is one of the Vidhan Sabha legislative assembly constituencies of Maharashtra state in which Shri Chagan Bhujbal continuously representing as a member of legislative assembly of the state. He was also a deputy chief minister of the state too.

Sinnar legislative assembly constituency is one of the fifteen constituencies of Maharashtra Vidhan Sabha located in Nashik district which is a part of Nashik Lok Sabha constituency reserved for Scheduled Tribes (ST) along with five other assembly constituencies viz. Nashik East, Nashik Central, Nashik West, Deolali (reserved for SC) and Igatpuri (reserved for ST).

**Table-4.25:** Members of Legislative Assembly from Nandgaon Constituency in Nashik District of Maharashtra.

Year of Election	Legislative Assembly constituency	Member of Legislative Assembly	Party
1990	Nandgaon	Jaganath Murlidhar Dhatri	Indian National Congress-INC
1995	Nandgaon	Rajendra Devidas Deshmukh	Shiv Sena-SS
1999	Nandgaon	Anilkumar Gangadhar Aher	Indian National -INC Congress
2004	Nandgaon	Sanjay Sayaji Pawar	Shiv Sena-SS
2009	Nandgaon	Pankaj Bhujbal	Nationalist Congress Party-NCP
2014	Nandgaon	Pankaj Bhujbal	Nationalist Congress Party-NCP

Source: Ministry of Communication & Information Technology, Govt. of India/The National Informatics Centre / Nashik district information center-<http://nashik.nic.in/>

Manikrao Kokate (1995 to 2009) represented this constituency during last three elections as a member of Shiv Sena and National Congress party but recently Shri Rajabhau (Parag) Prakash Waje from Shiv Sena (2014). Niphad Vidhan Sabha constituency is the legislative assembly constituency of Nashik District in which some part of Dindori Lok Sabha constituency reserved for Scheduled Tribes (ST) along with five other assembly constituencies like Kalwan, Chandwad, Yeola, Nandgaon and Dindori. This constituency has the dominance of Shiv Sena which represents by Raosaheb Bhaurao Kadam (1995), Mandakini Raosaheb Kadam (1999) and Anil Sahebrao Kadam (2009 and 2014) as candidates of Shiv Sena respectively. But only once in 1990 and 2004 by Malojrao Sadashiv Mogal and Diliprao Shankarrao Bankar represents as candidates of Indian National Congress and Nationalists Congress Party respectively (Table 4.26).

**Table-4.26:** Members of Legislative Assembly from Niphad Constituency in Nashik District of Maharashtra.

Year of Election	Legislative Assembly constituency	Member of Legislative Assembly	Party
1990	Niphad	Malojrao Sadashiv Mogal	Indian National Congress-INC
1995	Niphad	Raosaheb Bhaurao Kadam	Shiv Sena-SS
1999	Niphad	Mandakini Raosaheb Kadam	Shiv Sena-SS
2004	Niphad	Diliprao Shankarrao Bankar	Nationalist Congress Party-NCP
2009	Niphad	Anil Sahebrao Kadam	Shiv Sena-SS
2014	Niphad	Anil Sahebrao Kadam	Shiv Sena-SS

Source: Ministry of Communication & Information Technology, Govt. of India/The National Informatics Centre / Nashik district information center-<http://nashik.nic.in/>

Dindori Vidhan Sabha is one of the 288 Vidhan Sabha legislative assembly constituencies of Maharashtra in which some Chandwad areas are coming particularly in Dindori Lok Sabha constituency along with five other Vidhan Sabha segments, namely, Yevla, Nandgaon, Kalwan, Niphad and Chandwad Vidhan Sabha constituency. This constituency is reserved for Scheduled tribes (ST) which represented by Bhagwantrao Gaikwad in 1990, Kisan Govind Charoskar in 1995 and Ramdas Kisanrao Charoskar in 1999 as a candidate of Indian National Congress.

During 2004 this constituency own by Nationalist Congress Party and Mr. Narhari Sitaram Zirwal was the candidate who continues his term in 2014 as a MLA. But during 1999 Shiv Sena represented this constituency and the candidate was Dhanraj Mahale (Table 4.27).

**Table-4.27:** Members of Legislative Assembly from Dindori Constituency in Nashik District of Maharashtra.

<b>Year of Election</b>	<b>Legislative Assembly constituency</b>	<b>Member of Legislative Assembly</b>	<b>Party</b>
1990	Dindori	Bhagwantrao Gaikwad	Indian National Congress-INC
1995	Dindori	Kisan Govind Charoskar	Indian National Congress-INC
1999	Dindori	Ramdas Kisanrao Charoskar	Indian National Congress-INC
2004	Dindori	Narhari Sitaram Zirwal	Nationalist Congress Party-NCP
2009	Dindori	Dhanraj Mahale	Shiv Sena-SS
2014	Dindori	Narhari Sitaram Zirwal	Nationalist Congress Party-NCP

Source: Ministry of Communication & Information Technology, Govt. of India/The National Informatics Centre / Nashik district information center-<http://nashik.nic.in/>

Nashik Central Vidhan Sabha (Assembly) constituencies represents by Vasantao Gite (2009) from Maharashtra Navnirman Sena and currently Miss Devayani Farande (2014) as a member of Bharatiya Janata Party. Deolali constituencies also located in the Nashik district and contained within the larger Nashik Lok Sabha (parliamentary) constituency, this constituency is reserved for Scheduled Caste and Shiv Sena shown his dominancy continuously from 2004 to till date. Mr. Babanrao Gholap represented as a MLA but this time his son Mr. Gholap Yogesh representing the constituency (Table 4.28).

**Table-4.28:** Members of Legislative Assembly from Deolali Constituency in Nashik District of Maharashtra.

Year of Election	Legislative Assembly constituency	Member of Legislative Assembly	Party
2004	Deolali	Babanrao Gholap	Shiv Sena-SS
2009	Deolali	Babanrao Gholap	Shiv Sena-SS
2014	Deolali	Gholap Yogesh Babanrao	Shiv Sena-SS

Source: Ministry of Communication & Information Technology, Govt. of India/The National Informatics Centre / Nashik district information center-<http://nashik.nic.in/>

Igatpuri is a small town and municipality representing the Vidhan Sabha - legislative assembly constituency in the state. Mr. Sanjay Indulkar (2013) represents as a Member of legislative assembly from Shiv Sena; Mr. Kashinath Mengal in 2004 by Shiv Sena and in 2009 and 2014 Mr. Nirmala Gavit from congress and Nationalist Congress party respectively.

The message is loud and clear, the forward castes dominate higher order politics and this party nomination policy ensures the continuation of forward caste control at Legislative Assembly level. The silver lining has been the provision for reservation of two assembly seats, and the parliamentary seat, for STs. However, pitched against the political economy of the countryside, even this initiative has been limited in its effects.

#### 4.29 Representatives Responsiveness and the Interests of Constituents

The important theoretical considerations of representation, as discussed in the previous section, are that representatives are not only expected to articulate the interest of the constituents, but also to work towards fulfilling those interests in a responsive manner. While analyzing the representative's responsiveness towards constituent's interests, we need to address several questions like, whose interests do the representatives represent? What are the interests of the constituents that the representatives are expected to fulfill? Is it the interests of that particular group from which they come, from, caste, ethnic group, gender, or certain section of society? In

order to understand the interests of the public, the representatives were asked to state the expectations that people have from them and how they are able to perceive those expectations. In typical responses to such a question, the representatives spell out needs like constructing village roads and connectivity of the village to the main road, putting up tube-wells, sanitation, Health centers, building schools, providing electricity to the villages. The representatives further opined that being residents of the same locality, they could easily identify the interests of the constituency.

Scheduled Tribes members came to upper caste representatives with their problems and expected them to work upon them, most of the representatives belonging to upper caste categories replied in the negative. Some of the representatives belonging to forward castes, who had some influence in the panchayats, stated that individuals of the SCs and STs frequently approached them with their needs and requirements like sanctioning of loans and getting other benefits from different schemes. Women representatives from Scheduled tribes stated that they took up women specific issues in the panchayats, and no women constituents approach them to take up their issues like obtaining pensions for widows and the aged, or anganwadi activities have lower priority in the panchayats, and women representatives did not accord special consideration to these issues. Minimal capacity to articulate the interests of the constituents and the lack of priority for group-specific interests affected the responsiveness. The idea of representatives acting to further the interests of their constituents in a responsive manner becomes questionable in a context where the majority of them did not cherish any political aspirations or ambitions, and were elected because of the influence or persuasion of others (Bunce, 1999). Therefore, we suggest that political equality and a right to participate may not necessarily lead to responsive governance at the local level, in the presence of gross social and economic inequalities and persisting ignorance about their rights and interests. To extent of the participation of the citizens in these newly emerging societies has not yet reached the stage achieved by the developed countries. Some of them have progressed enough in accelerating mass mobilization, particularly in the programmes and policies framed by the governmental structures. For instance, in India which is regarded as the biggest democratic country in the world, various institutional and non-institutional methods have been evolved to encourage citizens for their greater participation in the government. Political parties, pressure groups and

other socio-economic associations play an important role in operating the political system. The level of participation might not have increased on par, but a tremendous progress is noticed since their emergence after the departure of the western rulers. The caste system has traditionally and significant influence over people's access to power. The privileged upper caste groups benefited more by gaining substantially more economic and political power, while the lower caste groups have limited access at every level. The caste system distributes the different castes differences and economic strength and this could manipulate the economic and political system to transfer economic strength into political power.

The major findings of the study are that and emerged from the study needs to be highlighted. It is tempting to assume that better representation will guaranteed higher participation. However, the evidence clearly shows that even legally-mandated quotas and mechanisms ostensibly designed to enhance the representation of Scheduled Tribes which would be easily undermined by elements of the institutional design itself; and the higher numerical presence of Scheduled Tribes in representative bodies alone cannot ensure their more electoral participation in these bodies. The electoral participation cannot be legislated and the findings presented in this study suggest that although Scheduled Tribe villagers are at times able to exploit political rivalries among competing factions and competing parties, the overwhelming message is that public officials at all levels are generally sheltered from the interests of the poor.

The developmental issues prioritized by Scheduled Tribes across at least the developing world which suggests a striking similarity from livelihood issues to those of housing, sanitation, education and health (Mohammed, 2014). The fundamental importance of a greater un-awareness of representation and as patriarchal practices continue to constitute the biggest obstacle of Scheduled Tribes to the electoral participation in local government. Its high time the Centre revisits its own policies of allocation of finances to the states, which is often done at the political level, which tend to weaken the states being ruled by opposition parties and favour the same party ruled states. Such politicking plays havoc with the capacity of state Govt and also dissuades them from acting in cohesion with the Central Govt as the Centre is views with suspicion and with mollified intentions. Any policy enacted by the Centre to fight poverty, under development and left wing violence won't succeed unless the



Centre starts treating the State Govt.'s in a much more honorable and equitable manner (Ellen, 1992; Linton, 2004; Saxena, 2009).

The efforts deployed in ensuring equitable representation of Scheduled Tribe in decision-making bodies implicitly assume that this would be an adequate mechanism to guarantee their participation in these institutions. Since, moreover, representation can be enhanced through legal and institutional means, such efforts have been mainly concerned with quotas and the design of electoral systems. It involves the creation of a political, social and cultural environment in which Scheduled Tribes acquire the awareness, information base and confidence to articulate their concerns, and an institutional environment that is receptive and responsive to such articulations. This arguably requires more committed and sustained initiatives by political parties and civil society organizations. Such interventions need to be innovative but also sensitive to the particularity of social context, because – despite the many shared attributes of patriarchy. From the above analysis, we can conclude that affirmative action in decentralization has not been successful in ensuring proper and effective representation of the Scheduled Tribe groups. This is with respect to the participation of elected representatives, their responsiveness towards citizen's interests and accountability in the local government. This has also a bearing on the empowerment of weaker sections of the society, at whom the policies are aimed. However, local governance has ample scope for the inclusion of excluded sections of society in the making of decisions and formulating programmes that would affect their life. It is also unreasonable, to some extent, to expect the Scheduled Tribe groups to break away completely from the dependent and patriarchal relations, which have excluded their public participation for generations. Besides, most of the representatives were also first generation politicians for whom it is their first public exposure. There is certainly scope for change among these representatives, who with time and experience will be able to represent their constituency more effectively.

Party system also plays a vital role in the process of electoral participation. The importance of political parties in sponsoring Scheduled Tribes candidates in larger numbers and providing them with the necessary institutional incentives and financial support to contest elections, as well as training to perform their representational functions effectively but till the rate is very low and it should be at large scale from all the political parties. The significant role that civil society

organizations would play in networking elected Scheduled Tribes representatives through associations and forums that would help them leverage their collective strength to effect policy change. As such, while laws and institutions can indeed create the conditions for representation, political parties and civil society and especially the Scheduled Tribes movement have an important role to play in creating the conditions for effective electoral participation.

In this way, factionalism and political rivalry are able to serve the interests of the poor. However, such 'favorable outcomes' appear to have been highly dependent on the existence of good leadership and strong collaboration among caste members. Moreover, the research findings suggest that Scheduled Tribes are able to vote strategically in the smaller, less-structured local elections, particularly at the block level. In particular, three points can be made about the quality of accountability between villagers. The Sarpanch is the normal political intermediary between the village and potential political donors, including the upper Panchayat tiers and the MLAs. This interface is the primary determinant of the fund flow. The district Panchayat is more equitable than the block Panchayats. Most members who have reached this level of local politics have a significant degree of political influence and awareness and the more professional. However, in such cases, the Sarpanch is from ST, the outside links can be much more powerful than those the Sarpanch can be a muster. Findings from the study research in Nashik Maharashtra have shown that Scheduled Tribes are able to use their Scheduled status and the political rivalry of their patrons to trade votes for public resources. It is understood that where there is clear cut choice in a system, there can be more participation because the feeling of the decisive of participation is quite evident. This choice becomes clearer if the parties are more divergent. Despite the wide variation, across country experiences, in the legal and political framework, as also in the degree and quality of electoral participation by Scheduled Tribes in local government.

The participation of Scheduled Tribes in the affairs of the Panchayat administration and in the political bodies is not satisfactory. The awareness, interest and involvement of Scheduled Tribes in Gram Panchayat elections are still in the darkness of traditional culture. The constitutional provisions, inclusion of political reforms, and rights is not enough; the issue is critical, and requires careful consideration by Scheduled Tribes and of course by the OBCs and upper casts. It

is only through a new way of thinking, a broad perspective of analysis, an objective approach, a rational stream of thoughts irrespective of caste that we can achieve some degree of change. Scheduled Tribes have to recognize, collectively and critically, the forces that limit them and to work collectively and continuously to change the unequal power structure. The family, community and state should create a situation wherein elected Scheduled Tribe representatives act effectively in the politics. Above all, the political bodies should work more actively and vigorously for the development of Scheduled Tribes in order to realize the benefits of rights, justice and equality as enshrined in the preamble of the Indian Constitution.



## **CONCLUSIONS**



## CONCLUSIONS

Since the independence, various developmental programmes have laid special emphasis to raise the level of living of underprivileged and poor section of the society-scheduled tribes. Because of years of exploitation, they have been exposed to vulnerabilities of all sorts and are subjected not only social but also the economic and political exploitation. They, therefore, remained extremely poor and backward for centuries and without their improvement there cannot be socio-economic and political justice. An urgent need was to diagnose the causes for very slow progress, socio-political position and level of awareness and providing remedies for accelerating their involvement with the society. They generally perceive their situations as full of road blocks in coming at par with the main stream, which is overwhelmingly a modern society. Many of the failures at grassroots level resulted that lower socio-political position could be mainly attributed to the strong caste; class and gender divide in villages. They are aloof and unaware of modern trends, culture, technologies, development as the Government efforts at central, state and even at local level for the last 67 years. Referring to the inability of Panchayati Raj Institutions to perform their role as effective grassroots participative mechanism, the long term solution lies in making rural masses more conscious and enlightened which would ensure their active participation in developmental process. The absence of effective communication strategies and the lack of awareness of Panchayat Raj Institutions (Gram Swaraj) as the factors hindering the process of institutionalization of Panchayat Raj Institutions (Gram Swaraj) in the state of Maharashtra and particularly in tribal area of Nashik district. The lack of awareness is often highlighted as one of the reasons for poor socio-political position of scheduled tribes in governance. On the basic questions dealing with the awareness of villagers regarding the existence, functions and rights of Gram Sabha, a very high majority of people seemed completely ignorant. It may argue that regular meetings of Gram sabhas and political parties where Panchayati Raj Institutions are discussed might be of great help in improving awareness and socio-political position. Literacy, newspaper reading and participation in Panchayat Raj Institutions and political party meetings might raise awareness and help improve participation in local governance. There are significant differences in literacy,

newspaper readership and membership in Gram sabhas and political parties across scheduled tribes in district Nashik, which has affected on socio-political position and found lower participation in local governance.

The purpose of this study was to achieve the following objectives: i) knowing the current status of scheduled tribes in Indian society from a historical perspective; ii) examining the current socio-economic status, electoral participation, distribution, concentration and growth of tribal population in Nashik, Maharashtra; and iii) studying the participation trend in decision-making, awareness, conditions and factors who help or hinder in shaping political socialization as well as social and electoral participation of scheduled tribes.

Electoral participation means the involvement of groups and individuals at various levels in the political system and it remains one of the most crucial components of any ideal democracy. Mainly because it is only through participation that citizens can influence the policies and programmes which are binding on their lives. At the same time electoral participation is the only way citizens can address and articulate their demands, influence policies that affect them directly and ensure justice for themselves and others in their community. But the fact is that, people of scheduled tribe are sometimes not able to vote because they are not registered, they don't have time, they have not the facility to go for voting or they have difficulties in getting to the polls.

The distinct positions may be discerned as regards the role of political society in the effective functioning of public institutions like Panchayat Raj Institutions. This could be strengthening the networks within and between groups of people which make for trust and cooperation, and stimulate for participation of citizens in associations. This part would expand trust and cooperation through society as well as increase civic engagement for the good governance. However, it hides also a dark side, State or Union governments might use political society to actually scuttle the decentralization process. Civil society, PRIs, and political organizations such as political parties can be considered voluntary local associations and has a great role in creating participation of marginalized people in consolidating democracy. This could be representing the interests of the people and the community and serve as a check on the use of power by the state. These organizations have to be more active in stimulating the political awareness of the masses and encourage their electoral



participation to protect their own interests. Through these efforts, if the Panchayat Raj Institutions becomes more accountable and responsive to the people's needs, then the tribal people would become more committed to democracy. Hence, equal participation in democratic process would be achieved. But there are increasing evidence that PRIs and grass-roots organizations do not perform as effectively as it has been assumed in terms of poverty-reach, cost-effectiveness, sustainability, popular participation (including gender), flexibility and innovation. The relevance of social capital cannot be fully assessed unless one considers the power relations that mediate social interactions. Thus, one needs to consider the alternative strands of thought in any assessment on the role of social networks in raising participation. It needs to be autonomous and able to resist manipulation by the state and business interests. It should be stronger, more autonomous and play a meaningful role for democratic consolidation in the future. There are signs of an increasing strength and assertiveness in civil society, in the democracies in rural part of India but till it is considerably very low in the part of Nashik, Maharashtra. Now, in most democratic bodies Scheduled Tribe have got the right to franchise and right to contest election. However, in reality everywhere in the country Scheduled Tribe is not represented in good number in political parties, parliament and other decision making bodies. The above examination of the field reality of a socio-political position and level of awareness of Scheduled Tribe in Nasik district is very low and that has to be increased for socio political equality. So in various levels there has been movement for further political empowerment of Scheduled Tribe by increasing their representation in Panchayat Raj Institutions. However, looking at the history of electoral participation we can see that, not all sections of the society have been adequately included. Scheduled Tribes are remain marginalized and insufficiently represented; no doubt in due course of time, due to Panchayat Raj Institutions, tribe have got rights equal to that and hence are entitled to exercise franchise and contest for election at various levels.

The institutional strength and success of Panchayati Raj Institutions depends heavily on the creation and development of the right type of leadership which could hopefully active Panchayati Raj Organizations to benefit all people including the scheduled tribe, scheduled caste and weaker section of the society, under common programmes of development. As politics has come to stay in these institutions, political leadership at all levels of Panchayati Raj Institutions has assumed great

importance. The system of the election to these institutions, their composition and the role of political parties in local government has determined these success or failure. Some other variables are also playing important role in participations such as religion, caste, language, money etc. which adversely affect the electoral process, participation and leaderships; other factor includes ideology and organizational strength etc. The ideologies and policies of different political parties play a vital role in determining the electoral participation. However, it is difficult to draw a specific line of demarcation regarding the extent of electoral participation at the global level. It also explored that among low socio-economic status, financial dissatisfaction are related to feelings of political alienation and apathy. When these components are isolated and appropriately weighed, predictions about participation under varying conditions should become much more accurate. From the study, it can be said that the variables in this category are so broaden as to be fairly limited in their explanatory power. Through such variables and through other general constructs are more dynamic in nature e.g., power, influence, motives, pressures, drives, may eventually succeed in developing model that refine demographic variables into their appropriate units equivalent over time and cross cultures.

The electoral participation is giving the chance to people to shape their destiny which also becoming a matter of important politics. Everybody accepted the need of peoples participation in setting the goal and implementing the policies in considered highly essential. The desirability or necessity of such participation by the people has thus assumed much importance. It plays a very crucial role in survival of ongoing democratic political system. But political awareness can bring the sense of interests among the general masses. When the interest is articulated as a result of political consciousness and it leads to interest aggregation as well as mass aggregation. When the masses are mobilized the outcome will be effective and participation of masses in affairs of the political system. Though there are fundamental ideological differences in the policies and programme of parties, all parties subscribe, to democracy, socialism, secularism and non-alignment. Apart from the subjective factors like family, caste, religion and regional considerations, the participation of voters is subjected to socio-economic problems, role of political parties, the ideological propaganda, the personal merits of the candidates etc. But above all are the class factors which, cutting across the caste, religion and other factors and becomes

determinant. A party is generally the bearer of this or that class and when it is generally the bearer of this or that class and when it wins or loses, it certainly amounts to the victory or defeat of this or that class and ideology.

Electoral participation by citizens remains one of the most crucial components of any ideal democracy. Mainly because it is only through participation that citizens can influence the policies and programmes which are binding on their lives. At the same time electoral participation is the only way citizens can address and articulate their demands, influence policies that affect them directly and ensure justice for themselves and others in their community. However, looking at the history of electoral participation we can see that not all sections of the society have been adequately included. Scheduled Tribes remain marginalized and insufficiently represented. In order to draw the conclusion about the electoral participation of Scheduled tribes in Indian politics, because this is an essential part of our democracy and has so far ensured the smooth functioning of a democratic political set up. However, in spite of these constitutional and legal provisions, the ground reality is that scheduled tribes have not obtained adequate and proportionate representation in the legislative and other decision-making bodies and scheduled tribes continue to be marginally represented even in the areas where various policies have a direct impact on them. There is still a great gap between constitutional guarantee and the actual representation of scheduled tribes in the political system in India.

I have found and met several dynamic leaders of Scheduled tribes during my study, who have the ability to work and transform their society to overcome the challenges of an economic, political and social crisis. The need is to take initiative to encourage transformation of political power. The most important role of today's leaders of Nashik is to act collectively in the present to shape the future. This means having the capacity to build trust among diverse groups of people to advance toward a shared goal. This means exerting influence to harness collective intelligence and mobilizing new and alternative resources to prototype change. It also implies creating a space for a shift in perspective that frees people individually and collectively to view the world in a different way thus creating momentum to act in significantly different and more constructive ways. But how do we accomplish these subtle but difficult shifts in perspective and support more collaborative leadership styles that leverage individual and collective knowledge.

If we look into the reasons of low representation of Scheduled Tribes in decision making bodies, we find that in most cases the fault lies in the low social and economic status of Scheduled Tribes in society. Social division of labour along with prescribed social roles which resulted in the exclusion of these groups from the main political and decision making process. We also observed that even political parties do not gave tickets, in adequate numbers to Scheduled Tribes but the policy of reservation has been justified on the ground that Scheduled Tribes can does best represent and voice tribal issues and concerns. This presence has brings new perspectives and enrich policy making tool for empowering Scheduled Tribes. The study revealed that a range of social prejudices exist everywhere in district, in all communities and the policy of reserving seats for Scheduled Tribe sat in Panchayat which yielded a dramatic change. It has brought in almost 36 % Scheduled Tribes people have shown their interest in decision - making process at the grass root level. They have participated, attended meetings, raised issues and even set agendas. But till social and economic subordination of tribes is relatively less, where, social role have been co-delineated that tribal remain in the fringes of the political system. It is the traditional system of decision making or the existing institutions of state, in each Scheduled Tribes remain largely unrepresented. Its high time the Centre revisits its own policies of allocation of finances to the states, which is often done at the political level, which tend to weaken the states being ruled by opposition parties and favour the same party ruled states. Such politicking plays havoc with the capacity of state Govt and also dissuades them from acting in cohesion with the Central Govt as the Centre is views with suspicion and with mollified intentions. Any policy enacted by the Centre to fight poverty, under development and left wing violence won't succeed unless the Centre starts treating the State Govt.'s in a much more honorable and equitable manner.

Since the study located in Nashik, Maharashtra, it needs to mention here that growing mistrust of state and its institutions poses a serious problem not only for peace and survival of democracy in the region but also for the effective functioning of political bodies like PRIs. As we noticed earlier significant numbers of scheduled tribes wish to stay away from formal bodies associated with state and government. The study highlighted numerous issues and challenges faced by the tribal population across the districts. For instance high illiteracy, low per capita income, under

nourishment, poor health, food deficiency, poor housing and living conditions; tribal areas are lacking transportation, communication and electricity, etc., are some of the serious challenges for which urgent policy issues needs to be under taken to mitigate their problems. In this line, based on the findings of the study, we propose few suggestions for policy and programs to strengthen and empower the tribal population in Nashik Maharashtra.

Given the higher concentration of tribal population in the geographically remote, inaccessible and rough terrains with limited access to drinking water facilities, eventually, there is a vital need for improved housing for the tribal population including source of drinking water and sanitation facilities. Study also highlights special need to provide education, skills and training related to farming in order to improve the agriculture produce among the tribal population. This may help to reduce incidence of poverty and food insecurity issues among tribal population.

Despite all these structural and cultural differences between developing and developed areas, if society gives the equal participation to all calls and caste in politics, Scheduled Tribe leaders will work for the above aspects and eradicate the greatest challenges. If the scheduled tribe leaders make with sense and information and knowledge delivered to them in different forms and by different means twenty-four hours a day.

### **Future Plan**

As already mentioned throughout the study, this research it has been found on the road with suggestive theoretical and methodological issues, for reasons of space, time, resources and narrative coherence they have had left out. Therefore A brief agenda will be discussed research on issues related to this study. From a methodological point of view, it could apply to other related regions in order to make comparisons not only between states but between geographical areas and social groups. It would also study different possibilities analyzed weighting participation of scheduled tribes that give a broader outlook for the study. Chapter IV has been briefly outlined what might these new status. From the theoretical point of view, the application of the index and model explanatory to other regions, not only Nashik, Maharashtra but also tribal state in the country, would also test the validity of the results obtained in this investigation. In particular it would be appropriate to apply this

research design to countries or states comply with the counter-factual configurations of this study. Finally, the author would like to point out that it is still very necessary to analyze contemporary political participation of scheduled tribes' women in Indian politics.

In conclusion, the presence of Scheduled Tribes' representatives may constitute a necessary condition to introduce their preferences into the traditional channels of representation and indeed it could have a certain impact on public policies, but they are not sufficient to empower them, especially in the absence of supportive and enabling institutional arrangements.

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## **METHODOLOGICAL APPENDIX**





## **METHODOLOGICAL APPENDIX**

### **Data Collection**

Primary data was collected by conducting the intensive fieldwork in the tribal tehsils of Nashik viz., Baglan, Chandwad, Deola, Dindori, Igatpuri, Kalwan, Malegaon, Nandgaon, Nashik, Niphad, Peint, Sinner, Surgana, Trimbakeshwar, and Yeola. To study the distribution and concentration of tribals and their decennial growth rate, the data were obtained from the 1991, 2001 and 2011 census of India. In order to measure the present spatial distribution of tribal population in Nashik, Maharashtra, a simple percentage has been calculated at district and state level. The research techniques used were focus groups, interviews and a survey. Interview of the Scheduled Tribe was conducted in Nashik district of Maharashtra state with the help of a structured and guided schedule. We selected a district wide sample of 595 respondents to represent a range of experiences in electoral participation research. We personally visited and gave a letter to the respondent for suitable projects, asking them to participate in our study. Non-responses were followed up with two additional information. Each time a participant refused to consent to participate in the study, or did not respond to the requests, we identified additional respondent and representative from Scheduled tribes from the same area of Nashik District in Maharashtra. Representative was then communicated and did follow-up where necessary. This procedure was repeated until informed consent to participate in our study was obtained.

### **Field Work**

The field study covers the entire Nashik district which was selected on the basis of dominant position of tribal groups and their distribution. It was a survey of electoral participation and socio-economic status of Scheduled Tribe's of Nashik, Maharashtra. The random samplings were done and utilized for interviews and studies on Scheduled Tribes people. A series of 12 interviews and 3 focus gatherings were conducted.

Scheduled of interviews in the different villages

Sr. No.	Tahsil	Date
1.	Baglan and Chandwad	5 and 6 May 2013
2.	Deola and Dindori	11 and 12 May 2013
3.	Igatpuri and Trimbakeshwar	17, 18, 19 May 2013
4.	Kalwan	24 May 2013
5.	Malegaon	25 May 2013
6.	Nandgaon	26 May 2013
7.	Nashik	27 May 2013
8.	Niphad,	2 and 3 May 2014
9.	Sinner	4 and 5 May 2014
10.	Yeola	16 May 2014
11.	Surgana	17 and 18 May 2014
12.	Peint	24 and 25 May 2014

Conducted Focus Gathering

Sr. No.	Tahsil	Date
1.	Dindori	7 May 2014
2.	Surgana	11 May 2014
3.	Peint	23 may 2014

A focus group was a group interview that utilizes the interaction between the interviewees as well as the actual information obtained to determine the attitude and perceptions. The reason behind of choosing the focus groups was for particularizing our definitions and improving the questionnaire of the survey. In addition to the interviews 6 different tribal gatherings were observed in different locality (Baglan, Deola, Dindori, Igatpuri, Kalwan, and Surgana) during the field visits.

Observations of Tribal gatherings

Sr. No.	Place	Date
1.	Baglan	15 May 2013
2.	Deola	20 May 2013
3.	Dindori	28 May 2013
4.	Igatpuri	14 May 2014
5.	Kalwan	28 May 2014
6.	Surgana	29 May 2014

The commonality of all these gathering was their purpose in discussing, debating and parading tribal folklore historic and affiliation with political parties and

Panchayat Raj Institutions. The survey of campaign provided an indication to critical current events that helps illustrate the position of the Scheduled Tribes through contemporary others opinion. These groups were consciously presenting their tradition, history, their experiences and their present situation etc.

### **Archival Work**

The data for this study have been derived both from the secondary source and generated through the field-work. The census data have been collected for the district level, government correspondence, policy and legislation and examined; tribal records and published tribal literatures as were also take in account. While the focus was on a primary source and secondary sources and were consulted to complement the primary research. This was necessary because of a scarcity of archival literature in the public arena. In this study series of interview with Scheduled Tribe leaders and community members along with several ethnographic studies were incorporated in order to extend upon the conclusion drawn from the historical studies

My name is

..... And,  
I am conducting a study at University of Santiago de Compostela, Spain on “Electoral Participation of Scheduled Tribes: A case study of Nashik, Maharashtra, India from 1992-2012. The study is actually conducted by me for my doctoral thesis with the aims to know the level of participation of scheduled tribes in electoral process. The study will also try to assess whether ‘social exclusion’ is acting as a barrier for the success of these class and participation in decision making institutions. In India the study is taking place in Nashik, Maharashtra. I am interested in learning about important aspects of historical prospect of the scheduled tribes and their socio-economic background. I will also try to know what social exclusion means to the people of Maharashtra and institutions which are engage in the politics. Our aim is to share the results of study with policy makers to help them to formulate better effective policies and equal participation in design making process. In the district respondents are randomly selected to participate in the study and your participation happens to be one of them. We would like to ask questions about your electoral participation and awareness about the politics. The questions are regarding demographic, socio-economic, participation and awareness of all scheduled tribe

members. There are also questions on gram panchayat and their meetings. We would also like to know your experiences of Gram Panchayat, Panchayat Samiti, Zilla Parishad and their voting patterns, and in the meetings; gender and caste division of representatives in raising problems; participation in decision-making etc. It is also to know the level of interest in politics in Zilla Parishad (elected members), participation in election campaign; in panchayat meetings; pattern of interaction with Gram Panchayat authority. The discussion might last for 40-60 minutes. We would like to take notes about the points discussed; note taking will help us to keep track of each and every details discussed and concerns raised by the scheduled tribes. We assure all of you that the information shared by you will be kept completely confidential and anonymous, and only be used for academic purpose.

Based on the information that I provided you, you are now free to decide whether you want to be part of it. If you agree these parts then we can proceed to discuss. However, if you are uncomfortable with any question, you can refuse to answer that question. Also, if you want to discontinue for any reason, you are free to do so.

A total of 717 respondents representatives were interviewed using questionnaire developed at the end of an initial six-month period of field study. The questionnaires consisted of 36 specific questions and sub questions with probes for several of them. The questions were asked to know the tendency about the elections and awareness related to voting, participation in design making meetings. Additional information's were gathered from government departments (annual reports, Statistical data sheets) and by interviewing professionals, including government officials, party politicians, doctors, lawyers, and bankers, who have regular contact with villagers in these areas.

### **Selection of States and district**

As it has been argued in the text, this research adopted a multiple task, multiple layer approach. Thus, the first step has been to select relevant state. The Influence of participation of scheduled Tribe in electoral process in Nashik of Maharashtra State, India. The first characteristic which has been looked for while selecting the studies has been the distribution of Scheduled Tribes, its historical prospective and socio-economic status. Participation of Scheduled Tribes in Gram

Panchayat, Panchayat Samiti and Zilla Parishad, Vidhan Sabha and in Lok Sabha and their participation in decision-making. Pattern of Interaction between Scheduled Tribes and Gram Panchayat; awareness of Scheduled Tribes in voting pattern (N=400) Participation of Scheduled Tribes respondents in the election campaign; Level of interest in Politics from Zilla Parishad elected member. Participation of scheduled tribe in panchayat meetings; Gender and caste division of representatives in raising problems; Participation in decision-making; Pattern of Interaction between Scheduled Tribes and Gram Panchayat. Gram Panchayat meetings with 25 or 30 members can easily marginalize the few elected members from scheduled tribe population, scope for such marginalization in smaller committees with 10 or 15 members will be less. While smaller Gram Sabha will be more suitable for higher participation, larger Gram Sabha and especially larger Gram Panchayat will be administratively and financially viable.

#### **In Depth Interview format (Survey Questionnaire)**

##### **I. Questioner for General Voters**

The purpose of selecting the specific individual:

If applicable,

Meeting	1	2	3
Date			

1. Respondent no:
2. Name of the respondent:
3. Age:
4. Sex:
5. Village:
6. Block:
7. District:
8. Date of contact:
9. Time of interview initiation:
10. Date of interview initiation:
11. Marital Status:
12. No of children:
13. No of family member:

14. No. of earning members in the family:

15. Occupation:

- Special notes
- The infrastructure is very poor in this village (Yes/No)
- Others:

**A. General Questions**

1) Name of the constituency?

2) Is your name included in the voters list?

- a) Yes    b) No

3) Do you vote?

- a) Yes    b) No

b) If no, why do you not vote? Reason,

a) Don't like any leader

b) Don't like any party

c) Because of other party work

d) Not interested

4) Why do you vote that political party? Reason

a) Like agenda of the party

b) Like the political party

c) Like impression

d) National leadership/local leadership impression

e) No comments

5) Do you have faith in the political party?

a) Yes

b) No

6) If you vote to the local leadership, so what is the reason for it?

a) Due to his powerfulness , difficult to oppose

b) He belongs to your caste or community

c) Solves local problem

d) Provides money at the time of election

e) Don't know

7) Why don't you vote for other political party?

a) Don't like that political party.

- b) Don't like leaders of those political parties.
  - c) That party is corrupted
  - d) That party doesn't have people from your community/caste
  - e) Don't know
- 8) Do you change political party time to time?
- a) Yes
  - b) No
- 9) Why do you change political party time to time? Reason
- a) Changed relationships
  - b) Effect of community people
  - c) Tired of the same party
  - d) Got chance for self-development
  - e) Don't know
- 10) Are you active in that political party?
- a) Yes
  - b) No
- If yes, how?
- a) Always attend meetings of the party
  - b) Temporary- during election period
- 11) Why are you permanently active in the concerned political party?
- a) Being faithful to that political party
  - b) Solve local problems and do social work
  - c) Get some political post
  - d) Get money-time to time
- 12) Are you temporary active during the election period?
- a) Due to self-won for other time
  - b) The concerning candidate must gain victory in the election
  - c) Get money during election period.
  - d) Don't know
- 13) Did you contest in the election?
- a) Yes
  - b) No
- If yes, whose support?

- a) Due to the member of the political party
  - b) The concerning post was reserved for the category
- 14) What is your general opinion about politics?
- 

**B. Specific Questions**

- 1) Did you participate in the electoral process of the Panchayat election?
  - a) Yes    b) No
- 2) Do you know that the voting has been reduced from 21 years to 18 years?
  - a) Yes    b) No
- 3) Do you know that elections are conducted in every five years?
  - a) Yes    b) No
- 4) Do you know that a citizen who is 18 years of age can vote in the election?
  - a) Yes
  - b) No
- 5) Do you know that when you are 25 years of age you can contest in the election?
  - a) Yes    b) No
- 6) Do you know about the provisions of political rights?
  - a) Yes    b) No
- 7) Do you know that there is a Gram Panchayat in your locality?
  - a) Yes    b) No
- 8) Do you know the name of your Sarpanch?
  - a) Yes    b) No
- 9) Do you know that there is a Block Development Officer who looks after the Development of your Gram Panchayat?
  - a) Yes    b) No
- 10) Do you know that seats are reserved for Scheduled tribes in Gram Panchayat, Panchayat Samitis, and Assemblies & Parliament?
  - a) Yes    b) No

**C. Pattern of Interaction between Scheduled Tribes and Gram Panchayat.**

**(N=122)**

- 1. Have you ever put forth your demands before the Gram Panchayat?
    - a) Yes    b) No
-



2. Do you meet your Gram Panchayat Member?  
a) Yes b) No
3. Do you attend the meetings of Gram Sabha?  
a) Yes b) No
4. Do you attend the Meetings of Special Gram Sabha?  
a) Yes b) No
5. Have you voted for Vidhan Sabha election?  
a) Yes b) No
6. Have you voted in local Panchayat elections  
a) Yes b) No
7. Did you participate in the electoral process of the last Panchayat election?  
a) Yes b) No
8. Did you participate in the electoral process of the last Panchayat Samiti election?  
a) Yes b) No
9. Did you participate in the electoral process of the last Zilla Parishad election?  
a) Yes  
b) No
10. Did you participate in the electoral process of the last Vidhan Sabha election?  
a) Yes  
b) No
11. Did you participate in the electoral process of the last Lok Sabha election?  
a) Yes  
b) No

**D. Participation of Scheduled Tribes respondents in the election campaign (N=400).**

1. Did you talk to any people and try to show them why they should vote for one of the parties or candidates?  
a) Always b) Sometimes c) Never
2. Do you go to any political meetings, rallies, speeches or things like that in support of a particular candidate?  
a) Always b) Sometimes c) Never

3. Did you do any (other) work for any one of the parties or candidates during that election?  
a) Always      b) Sometimes c) Never
4. How much did your own work in the campaign contribute to the number of votes the candidate got in your village?  
a) None          b) Sometimes c) Very little      d) A-great deal

**E. Level of interest in Politics from Zilla Parishad elected member. (N=73)**

Sr. No.	Item	No interest	Moderate interest	High interest
1.	Political career			
2.	Willingness to contest next election			
3.	Party activity			
4.	Development initiative			

**F. Participation in decision-making (N=122).**

Sr. No.	Participation Areas	Always	Sometimes	Never
1.	Development work			
2.	Budgeting			
3.	Planning			
4.	Location of the projects			
5.	Selection of beneficiaries			
6.	Awarding contracts			

**G. Pattern of Interaction between Scheduled Tribes and Gram Panchayat  
(N=122).**

Sr. No.	Questions	Regularly	Sometimes	Never
6.	Have you ever put forth Your demands before the Gram Panchayat?			
7.	Do you think that yours demands are always fulfilled by the Gram Panchayat?			
8.	Do you attend the meetings of Gram Sabha?			
9.	Do you attend the Meetings of Special Gram Sabha?			
10.	Do the Gram Panchayat Members meet you?			

Signature of the respondent

.....

May I proceed with the interview? \_\_\_\_\_

(If Yes, Say)

Thank you. I will now begin.

(If No, Say)

Would you prefer participating at a different time?

(If Yes, Say)

When would be a better time for the interview?

Thank you. I look forward to interviewing you at the time you suggested.

(If No, Say)

I understand that you do not wish to participate. If you do change your mind and would like to participate, please pass your message through our team member.

Thank you.



# **RESUMEN DE LA TESIS DOCTORAL**



# **Título de la tesis: Participación electoral de las tribus registradas, previamente en desventaja, (*scheduled tribes*) en el distrito de Nashik (Maharashtra, India), 1992-2002.**

## **RESUMEN**

La sociedad india se caracteriza por presentar un alto grado de desigualdad estructural debido al sistema de castas. Tradicionalmente la sociedad india se dividía en cuatro grupos, de acuerdo a ocupaciones tradicionales: Brahmin, Kshatriyas, Vaishya y Sudra. Pero en el sistema social moderno indio existen dos grupos marginados más, las castas registradas y las tribus registradas, que viven fuera de la corriente principal de la sociedad debido a su inferior condición social y económica.

Este sistema de castas se basa en los principios de pureza y contaminación, lo que implica la división de las personas en castas con una asignación jerárquica y desigual de derechos económicos y civiles atribuidos desde el nacimiento. La exclusión social entre las castas se asegura por las prácticas de endogamia y separación social. Estos grupos sociales por lo general son definidos como grupos endogámicos con especialización profesional tradicional. La categoría de Tribu Registrada incluye grupos que se distinguen por estar aislados geográficamente del resto de la población, así como por sus diferencias lingüísticas y culturales. En términos generales, las tribus registradas presentan un relativo aislamiento, atraso económico y diferenciación cultural en relación a la población no tribal.

En el contexto de India la política basada en castas ha permanecido siempre en la primera línea, lo que no sólo se refleja en la vida social de los indios sino también en los comportamientos económicos y políticos de las personas gobernadas por el sistema de castas. Esos grupos han tenido carencias culturales, económicas y sociales, lo que juega un papel muy significativo en sus modos de vida.

La participación política puede ser definida como la participación de los miembros de la sociedad en la toma de decisiones públicas. Características sociales como la situación económica, el grupo racial/étnico/de castas/religioso probablemente

influyan en la participación política. La participación electoral de tribus registradas puede ser definida como el grado de igualdad y libertad disfrutada por estos grupos en la formación y distribución del poder y en el valor dado por la sociedad al papel de las tribus registradas.

El objetivo principal de este estudio es examinar y contribuir al empoderamiento de las Tribus registradas. Una vez revisada la literatura disponible sobre estos temas constatamos que hay pocos trabajos sobre la participación electoral de las tribus registradas en Nashik Maharashtra. Nuestro estudio cubre una laguna al examinar la participación electoral de estas tribus en el distrito Nashik de Maharashtra en contraste con los antecedentes legales, electorales y de funcionamiento de los partidos políticos.

El estudio tiene un gran alcance en términos de comprensión de la naturaleza de la participación electoral tribal en una sociedad de castas, y el impacto de esta participación en la ampliación de las salvaguardas constitucionales de la gente que pertenece a tribus registradas.

En el marco de democracia india, el tema de la representación de las castas atrasadas ha entrado en la agenda política, y ha provocado cambios en la comprensión de la representación.

Para la presente investigación hemos seleccionado un importante distrito del estado Maharashtra, Nashik, sobre la base de su concentración de Tribus registradas. Tratamos de averiguar el estado tribal en la sociedad y la política en el contexto presente, y si las organizaciones tribales y sus líderes han tenido éxito a la hora de empoderar a las tribus registradas. La participación electoral de tribus registradas en Maharashtra, particularmente en el distrito Nasik, es por tanto un estudio empírico que supone una modesta tentativa por alcanzar una mejor comprensión de la participación de grupos marginados.

Esta tesis procura examinar los métodos contemporáneos de participación política utilizados por las tribus registradas para influir en las decisiones públicas. La investigación tiene tres objetivos principales: en primer lugar, entender el estado actual de las tribus registradas en la sociedad india desde una perspectiva histórica; en segundo lugar, analizar el modelo de distribución y los antecedentes



socioeconómicos de las tribus registradas; y, en tercer lugar, entender la socialización política y la participación electoral de tribus registradas.

Las preguntas de investigación son las siguientes:

¿Cuál es la posición y el nivel de conciencia sociopolítica de las tribus registradas en Maharashtra en general y el distrito Nasik en particular?

¿Cómo es la participación de las tribus registradas en política y cómo algunas organizaciones la están mejorando?

¿Qué tipo de líderes políticos están surgiendo en el distrito Nasik y del grupo de Tribus registradas en general?

El presente trabajo es un estudio empírico basado tanto en fuentes primarias como secundarias. Los datos primarios fueron recogidos en un intensivo trabajo de campo realizado entre el verano de 2013 y el verano de 2014 en las tribus tehsils de Nashik Baglan, Chandwad, Deola, Dindori, Igatpuri, Kalwan, Malegaon, Nandgaon, Nashik, Niphad, Peint, Sinner, Surgana, Trimbakeshwar y Yeola sobre su situación socio-económica y participación electoral (censos 1991, 2001 y 2011).

Un total de 717 personas representativas fueron entrevistadas con la ayuda de un cuestionario estructurado en 36 puntos. Un total de 400 encuestados de estas localidades (población promedio: 155); 122 encuestados representativos de Gramo Panchayats, 122 líderes y 73 personas representativas de Panchayat Samiti y Zilla Parishad. Los muestreos aleatorios fueron hechos con una serie de 12 entrevistas y 3 grupos de discusión. Los cuestionarios piloto fueron probados en 8 pueblos de 15 tehsils (Surgana, Kalwan, Baglan, Deola, Dindori, Peth, Trimbakeshwar y Igatpuri) antes de ser refinados y extendidos al resto de localidades.

Las preguntas permiten obtener información sobre tendencias en relación a las elecciones y la conciencia relacionada con la votación. La información adicional fue obtenida de documentos institucionales (informes, estadísticas) y a través de entrevistas a profesionales, incluyendo representantes gubernamentales, políticos de partido, doctores, abogados, y bancarios, quienes tienen un contacto regular con los habitantes de estas áreas.

Nuestros datos muestran que la población de tribus registradas tiene un conocimiento muy pobre y está poco concienciada sobre actividades políticas como elecciones, campaña, votación, y acudir a reuniones públicas.

Por otra parte, se detecta una diferencia significativa en la alfabetización, lectura de periódicos en gramas y partidos políticos a lo ancho de tribus registradas en el distrito Nashik, que afecta a la posición sociopolítica y una participación más baja en la gobernanza local.

La mayor parte de los votantes no distinguen los partidos políticos. Sólo conocen el símbolo por el cual ellos votaron. Tampoco emiten su voto según su propio juicio y conciencia, sino según lo dictado por los líderes locales.

Hubo 100 encuestados (25%) que participaron siempre en la campaña electoral y mostraron interés en votar a favor de un candidato y el partido, mientras que 144 encuestados (36%) han participado, pero el mayor número de encuestados 244 (61%) nunca se dirigieron a un candidato particular o partido durante la campaña. Hubo 112 personas (28%) que mostraron su interés siempre en reuniones políticas, reuniones, discursos o apoyaron al candidato particular, 148 personas (del 37 %) se mostraron confusas, pero mostraron su interés en algún momento y 260 (65%) estuvieron fuera de la campaña. Aproximadamente 88 personas (22%) encuestadas mostraron siempre su interés en el trabajo de cualquier partido o candidato durante la elección; 152 personas (el 38%) se mostraron confundidas y probablemente participaron. Pero aproximadamente 240 personas (el 60%) nunca participaron en el trabajo de los partidos o candidatos. En cuanto a la contribución de las personas en el número de los votos del candidato de su localidad sólo 72 (18%) hicieron mucho por la votación; 48 (el 12%) hizo muy poco, 88 (22%) dedicó algún tiempo, pero 192 personas (48%) quedaron fuera de este proceso y no mostraron su interés. Cerca de un quinto de los candidatos (15) han impugnado el nombramiento de panchayat por ellos mismos; mientras la influencia de la élite local en la persuasión de los candidatos para impugnar elecciones fue prominente en el 75 % de los casos.

La mayoría de miembros electos en el gram panchayat, 54,7%, asistió a reuniones panchayat con regularidad mientras que el 45,3 % conocía el proceso. Socialmente, el liderazgo dominante en la casta Maratha se encuentra orientado al desarrollo, rico en recursos, e impulsa posiciones de base. Los partidos políticos no muestran interés

en los líderes de tribus y castas registradas debido a la jerarquía de casta de base política. En comparación con el actual liderazgo no habían permitido ni animado a los líderes que pertenecen al estrato socialmente atrasado y pobre; el viejo liderazgo no estimuló la discusión libre dentro del sistema de partido.

Los cuatro panchayats incluyen un gran número de representantes de *scheduled tribe* y *sheduled caste* (40,97%), con 16 y 9 representantes electos respectivamente. De los 16 representantes *scheduled tribal* (incluyendo a las representantes mujeres) 14 (87,5%) han sido elegidos para cargos reservados para ellos, generla/OBC fueron los siguientes en número con 15 (24,6%) miembros electos en estos panchayats. Para el propósito del análisis, los representantes fueron divididos en cuatro grupos de casta diferentes como son: primero Forward Caste o Open Casts (Maratha y otras castas superiores); segundo Backward Caste; tercero, Scheduled Caste (SC) y; cuarto, Scheduled Tribe (ST). La razón para un número tan importante de oficiales electos que pertenecen a grupos desfavorecidos como los SC, los ST y las mujeres, puede ser posible gracias a la política de reserva de la 73ª Enmienda Constitucional ya que la representación de estas categorías es muy minoritaria en las circunscripciones generales. Estas circunscripciones están dominadas por representantes pertenecientes a la casta Khandayat, que es le casta dominante en la región.

Un 90% de las personas dicen que nunca se han encontrado con un líder político electo (MLA y MP), mientras que sólo el 3% de las personas los han encontrado una vez en el distrito, no en la aldea, el 4% dice que varias veces y un 3% dice que se los encuentra con cierta frecuencia. No hubo mucho cambio en los datos de los encuentros con los líderes Zilla Parishad y los panchayat Samiti. Mientras en la panchayat local fue más de un 60% de la gente que se encuentra regularmente con los líderes del gram panchayat.

El distrito Nashik tiene 15 manzanas, 72 Gat para la representación Zilla Parishad que supone 73 miembros de distintos partidos. El Nationalist Congress Party (NCP) domina en la elección Zilla Parishad seguido por Shiv Sena (SS), Indian national Congress (INC), Communists Party of India Marxist (CPIM) Bharatiya Janata Party (BJP), Janata Dal Secular (JDS) y Maharashtra Navnirman Sena (MNS) respectivamente. Mientras en las elecciones Panchayat Samiti tienen 144 Gan, que suponen 141 y el Nationalist Congress Party (NCP) seguido de Shiv Sena (SS),

Indian National Congress (INC), Bharatiya Janata Party (BJP), Communists Party of India Marxist (CPIM), Independents (Inds), Janata Dal Secular (JDS) y Maharashtra Navnirman Sena (MNS) respectivamente.

En resumen, nuestro estudio muestra que la realidad de una posición sociopolítica y el nivel de consciencia de *scheduled tribe* en el distrito Nasik son todavía muy bajos y tienen que ser incrementados. Las razones para una baja representación de *scheduled tribes* en los organismos de toma de decisión residen en su bajo status económico y social, la división del trabajo, junto a los roles sociales que resultaron de la exclusión de estos grupos de los principales procesos políticos y de toma de decisión.

Hay varios líderes dinámicos en la comunidad de tribus registradas que tienen la habilidad para trabajar y transformar su sociedad y vencer los retos de la crisis económica, política y social. Pero los partidos políticos no les incluyen en las listas en número suficiente. Solo la política de reserva ha justificado el fundamento de que las tribus registradas podrían representar mejor su voz con respecto a los asuntos de interés para las castas.

La investigación revela que en todo el distrito existen prejuicios sociales en las comunidades. También que la política de reserva de puestos para la Tribu Registrada de Panchayat ha producido un cambio dramático. Puede haber conseguido que al menos un 36% de las personas de las Tribus registradas muestren su interés por los procesos de decisión.

El estudio resalta numerosos temas y retos a los que se enfrenta la población tribal. Por ejemplo, alto analfabetismo, bajos ingresos per cápita, malnutrición, mala salud, malas condiciones de vivienda, ausencia de transportes, comunicaciones o electricidad. Estos son algunos de los desafíos a los que es urgente y necesario que la política haga frente. Puede ser el momento para que el gobierno revise sus propias políticas de asignación de financiación a los estados.

Finalmente, esta investigación realizada en Nashik, Maharashtra, muestra que el crecimiento de la desconfianza en el estado plantea un serio problema no solo para el efectivo funcionamiento de instituciones políticas sino también para el futuro de la democracia en la región.





